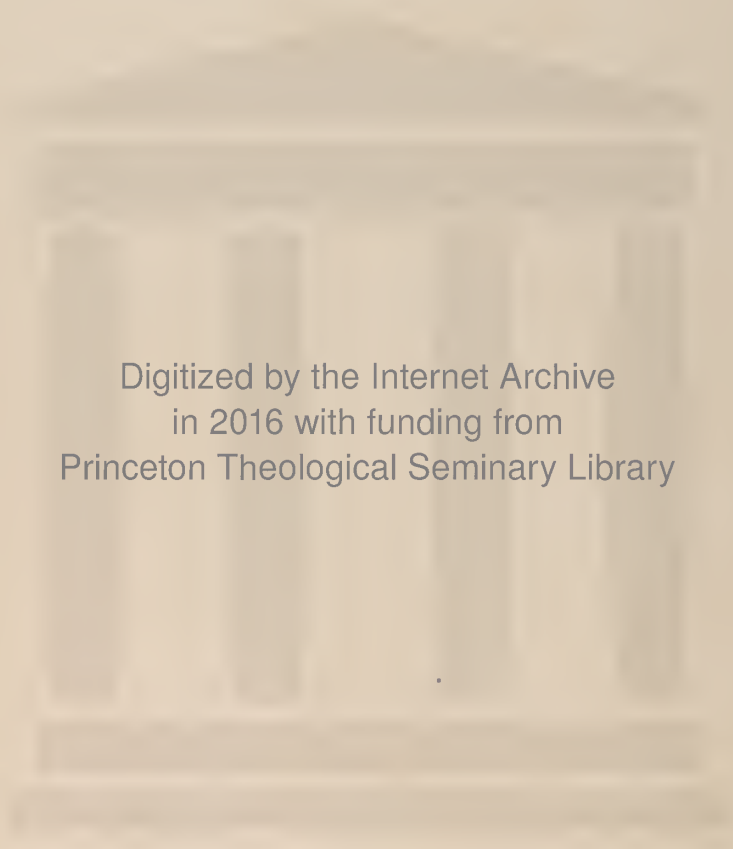




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The Princeton Theological Review

JANUARY, 1915

CHURCH HISTORY AS A SCIENCE AND AS A THEOLOGICAL DISCIPLINE*

Mr. President and Gentlemen of the Board of Directors:

It is with mingled feelings that I rise to address you on this occasion. So strong, indeed, are some of the emotions which the solemn business of this hour reawakens within me, that it would be a sheer affectation on my part not to allude to them.

At your earnest solicitation I have exchanged the chair of Homiletics for that of Church History. In this connection I can only say—but thus much I must say—that as I was unable to make, so I have remained unable to review this decision, without many a secret pang alike of regret and of anxious solicitude. I should be untrue to myself, as I certainly should appear wanting in my obligations to your honorable body, if I should fail to take this opportunity of giving you the renewed assurance of my sincere and grateful appreciation of the privilege of working for three years in the Practical Department of the Seminary,—a service which many cherished testimonies have emboldened me to believe has probably been as useful as any of equal length that I may ever render, and which memory persuades me has been as happy as any that I have ever been permitted to undertake.

But on the other hand, as I face the new duties to which you have called me and to-day formally introduced me, I find much comfort and inspiration in the conviction that in your action I have heard the voice of the Lord,

* An address delivered in Miller Chapel on the occasion of induction into the Archibald Alexander Professorship of Church History, October 13, 1914.

too clear to be misunderstood and too imperative to be disobeyed. And other satisfactions have abounded. The work itself, as I have renewed my acquaintance with it these past months, has more and more resumed those charming features and that benign expression which years ago, as an Instructor in this department, I had learned to recognize as belonging peculiarly to the muse of sacred history. Nor can I conceal my joy in the reflection that you have asked me to succeed one for whom as teacher my reverence, as superior colleague my esteem, and as companion and friend my affectionate regard have been equalled only by my admiration for the exceptional abilities, the signal devotion, and the distinguished success with which for twenty years he has adorned the chair of Church History in this Seminary, the Reverend John DeWitt, D.D., LL.D.

But deeply and gratefully sensible as I am of the high honor your call has conferred upon me, I am at the same time conscious, most of all, of my inadequacy to the task I have assumed and of my unworthiness to follow in the steps of my illustrious predecessors during the century of the Seminary's history. I can only give you my pledge that, as divine grace may enable me, I shall be faithful to the sacred trust committed to my care.

In choosing the theme of the present address, I was led to think that I might perhaps best meet the proprieties of the occasion, if I should strive to realize that double purpose which the late Dr. Shedd declared is the true aim of an inaugural discourse: "to justify the existence of a specific professorship, and to magnify the specific discipline which it imparts".¹ I venture, then, to announce as my subject: "Church History as a Science and as a Theological Discipline."

I. CHURCH HISTORY AS A SCIENCE

When we try to analyze and define the idea of Church History, the most obvious fact confronting us is that our

¹ Shedd, *The Nature, and Influence, of the Historic Spirit (Theological Essays, 1877, p. 53)*.

science is a binomial; it has to do with the Church, and it has to do with history. The importance of this consideration appears the moment we undertake, in the way of a scientific methodology, to determine the relation of these two elements to one another in the organism of that body of knowledge to which they conjointly give the distinctive designation. The difficulty involved in this attempt is, of course, only increased by the fact that both terms belong to the most comprehensive words of human speech. There can be no doubt that the unphilosophic treatment to which our science has so often been subjected has been due chiefly to the unjust, because one-sided, emphasis given now to the one and now to the other of the two objective principles represented in the compound name "Church History". Taking this tendency in its extreme forms, there are those who have unduly depressed, not to say ignored, the idea of history, either by reducing the noun to an adjective, or, worse still, by substituting a quite heterogeneous concept. To such our science becomes merely "Historical Theology" or "Ecclesiastical Theology." Doubtless, in the light of sound principles of theological encyclopedia, these characterizations, narrowly looked at, are not as faulty as at first sight they may appear. For the term "theology," as distinguished from "dogmatics," is quite broad enough to embrace everything that may legitimately be taught in a theological seminary, from that department that seeks to make the latest Assyriological researches throw a new radiance upon the page of sacred Scripture, to that which gives the student the best counsels as to how to order his remarks at a funeral or hold a baby at a baptismal font. The fact remains, however, that the words "church" and "ecclesiastical" are not quite synonymous, but come from different roots and have different associations; and further that "history" is something other than, if not greater than, "theology". At least equally mischievous, on the other hand, is the slighting of the idea of the "Church", and the consequent identification of our discipline with general

or universal history. The two sciences, to be sure, are sisters; indeed, they are twin-sisters. But much as they resemble each other in their physical features and their physiological functions, they are quite unlike in what we may call the development of their moral or spiritual character. If they were precisely the same in all respects, we should, to go no further just now, have no adequate explanation of the well known fact that from time immemorial history has belonged, not to one, but to two faculties of instruction, to two circles of science, the theological and the philosophical. The reason for this, we may be sure, can be found only in some necessity lying close to the very heart of the organism of the sciences. Things of this sort do not come at haphazard. Nor is it strange, therefore, that in days like these, when systematic theology herself, once the proud queen of the sciences, has lost not only her throne, but, as at least some would have us believe, even her right to a seat among the sciences, many should be saying that the university and the college can and should teach the history of the Church. This is inevitable, for if one member of the *corpus theologiae sacrae* suffers, all the rest must suffer with it. But neither the pain nor the mutilation due to the radical surgery proves that the operation was either skilful or even necessary. It may be a case of vivisection, as useless as it is pitiable, the wanton dismemberment and destruction of a living organism. We must, therefore, give due attention to the Church also, if we would do justice to that complex idea of which it is a part, the idea of Church History. For if the Church be only a common, an ordinary, a natural historical phenomenon, there is no reason why the study of its history should not be confined to the appropriate department of the college or university curriculum. But if the Church has a supernatural life inseparable from that organism of miraculous, redemptive energies and their authoritative interpretations which is given us in holy Scripture, then the history of the Church, whatever its

connections with general history may prove to be, not only may, but by a principal necessity must belong to that circle of the sciences, namely the theological, whose task it is to apprehend and reflect the knowledge imbedded in this special self-revelation of God.

So then, we have to inquire, in turn: What is the idea of history? What is the idea of the Church? And what, by consequence, is the idea of Church History?

Our word *history* comes to us through the Latin from the Greek *ιστορία*. The primary meaning of this noun, corresponding to that of the verb *ιστορεῖν*, was *learning by investigation*, a usage that still reflected the derivation of the term from *εἰδέναι* to know. A secondary sense naturally arose—the *knowledge thus acquired*. Later still the word came to denote *a narrative, a setting forth in writing of the results of an investigation*. In all three of these senses, therefore, the stress was laid upon the subjective process involved in the ascertainment, the knowledge, and the exhibition or recital of facts. But in our language, *history*, like its equivalent in other modern tongues, has not only a subjective but also an objective sense; it denotes not only a narrative of events but also the events themselves. In German, indeed, the word *Geschichte* has primarily had the latter signification; it means first of all *das Geschehene*, that which has happened. Moreover, just in proportion to the development of history as a science we invariably find that the objective meaning becomes the more important. The reason is not far to seek. For the very right of a science to exist as a separate branch of knowledge depends not upon the method of investigation or its mode of presenting results, but upon its subject-matter. It must, of course, be conceded that historiography as an art has owed much to those French and English writers who have insisted upon treating history as a species of *belles lettres*. Certainly we are all familiar with historical works that would be more valuable as well as more delightful, if they had greater artistic merits. But could

we not say the same even of many volumes dealing with the exact sciences? Do we not prize these in spite of their jejune formulas, their crude wood-cuts and their poor bindings? The fact is that in every science knowledge is the decisive consideration; and if history is to make good its claim as a science, we dare not confound its objective data with any one's description of them. The picture the historical narrative gives is but the reproduction by the author of an image produced in his mind by the historical realities themselves.

What, then, is the subject-matter of history considered as a science? The answer to that question has varied not a little. In accordance with the unlimited scope of the original sense of the word, history at first included all fields of investigation. It undertook to explore the whole domain of human knowledge, to embrace the total wisdom of mankind. From this point of view whatever was was history. History was the ocean which drew to its broad bosom not only the fountains of all our thinking, but also the springs of all our life. In history, thus understood, all the sciences without exception so commingle that their onward progress is but one element in the vast process of the world's development, that being a science to-day which to-morrow will be history.

In the course of time, however, the necessities of the case led to divisions and subdivisions of this domain of science. *Divide et impera* has been the secret of man's conquest of the field of knowledge. The first and most radical distinction was that made between nature and man as objects of investigation. It was found that jointly they represented the phenomenal world in its two chief aspects, but that, though they are not absolutely separable, they nevertheless must be kept apart by the mind that tries to reflect in its consciousness the inherent distinctions observable in the objective data of knowledge. The sphere of nature was seen dominated by a universal law of necessity. The planet kept to its appointed orbit. The

tree was seen budding, blossoming and bearing its fruit year after year by a process that was as uniform as it was involuntary. Even in the brute creation, where life becomes conscious and reveals a measure of intelligence, the bee and the beaver were seen performing their humble tasks in precisely the same fashion as they did hundreds of years ago. It is, therefore, only by courtesy that the word history is now applied to anything pertaining to the sphere of nature as such, that is to the domain governed by the law of necessary or involuntary action.

Now besides nature and man there is only one other object of our possible knowledge, and that is God. Strictly speaking the term history can have no reference to him. For he is lifted above all considerations of time and place. He is without succession or change. He remains eternally the same. Indeed, he can become the object of knowledge, whether scientific or experiential, only as he reveals himself. On *a priori* grounds we might infer that this divine self-disclosure, if made for man's benefit, would come to him, as the alleged record of it in the Bible claims it did, through nature and through human personalities. As such it has, to be sure, its own history, a history that becomes the primary source of theology.

These last considerations, however, only give point to the statement that ordinarily we confine our use of the word history to human events. It has its home in what the Anglo-Saxon called the "world", that is, "the age of man". It deals, in the first instance and immediately, only with our free, self-determined activities, though in a subordinate manner it must constantly take account of our material environment. In its broadest objective sense, therefore, history is the sum of all that *man* has thought and wrought, all that he has dared and suffered and achieved, everything that has befallen him and everything that he has done, from the beginning of his generations until now. It is the total life of the human race, each individual member acting and being acted upon as a rational, voluntary and moral cause of events.

But as in all other sciences, so in history, the subject-matter may be treated with more and ever more of philosophic insight and thoroughness. Facts themselves, indeed, are the mere dross of science; the ideas which interpret them are the precious gold in the ore. It marked an epoch in the development of our science, therefore, when, toward the middle of the eighteenth century, just a few years before Voltaire coined the phrase "the philosophy of history",—a phrase to which his treatise of that name did but scant justice because of its shallow rationalism,—Montesquieu emphasized the truth that the most distinctive trait of every social phenomenon lies in its capacity of continuous evolution or development, and that it can be adequately known only by a study of its consecutive states and of each state in comparison with the co-existing general conditions of society. At about the same time, moreover, Turgot, in a singularly profound and forceful manner, made the idea of progress "the organic principle," as it has been called, of history. Since then, the existence of such a principle in the career of mankind has scarcely been questioned, though views have differed as to its precise nature. The influence of Christianity, as will be seen later, has here been decisive. For the present the statement may suffice that now the most obvious fact in history, as in geography, is that the world is round, that the race is not a mere aggregation of units but an organic unity in which every part is reciprocally means and end; and that the only interpretation which does justice to the phenomena of man-life as known to history is that which presupposes the orderly, causally connected or genetic development of the entire process. It is the organic sequence in the relations of the events that has converted the vastness of this chaos into the vastness of a cosmos. The change wrought in our apprehension of the data of history has been like unto that produced in our knowledge of astronomy, when the planets began to be seen in their organic connections as determined by

the always existing but only then discovered law of gravitation, with the sun instead of the earth as the centre of the system. Henceforth history, like the other worlds open to human investigation, takes its place under the reign of law. The events with which it deals present not only an orderly succession, but an organic evolution, a genetic development in which is unfolded the social, political, industrial, intellectual, moral and spiritual progress of mankind.

Such, then, are the presuppositions of history as a science. It has a definite and distinct body of facts for its subject-matter—the life of humanity in the unity, continuity and multiformity of its genetic development; these facts are capable of a rational interpretation and of a systematic treatment that will give proper generalizations of knowledge; these facts are what they are for scientific purposes because of the organic relations in which they stand to one another.

Such a definition of history as the science of the development of humanity is sufficient for practical needs. Its elasticity is its chief merit. Anything more formal would be less useful. Only let it not be supposed that it is the function of a definition to convey any knowledge of the science itself. Rather is the reverse the case; to understand the definition of a science is not a condition but a consequence of the study of the science. All that the definition can do is to specify the distinctive subject-matter of the science.

This having been done in the case before us, we may briefly show, in passing, how and why history is to be differentiated from certain other sciences with which it is often confounded. Nothing need here be said about chronicles or annals. Their subject-matter is not historic at all in the sense that it presents itself to the observer in relations causally determined by man. This is only another way of saying that this species of narrative is not scientific.

Again, biography is not to be identified with history. In loftiness of moral aim and in thoroughness of investigation the two may have much in common. It may be conceded, too, that there is an oft-neglected truth in that favorite dictum of Carlyle's that the history of mankind is the history of its great men. But on the other hand, it cannot be doubted that the course of history as a whole has been determined much more by general causes, tendencies and movements than by the words or deeds or influences of individuals. In fact, history as the development of human society, will always be something larger than the sum total of all great lives or of all lives whatsoever taken as units; just as a polygon, no matter how many sides it may be given, is always smaller than its circumscribing circle. And not only so, but history as an organic evolution cannot possibly be adequately displayed in the most comprehensive biographical encyclopedia ever published or even conceived. History deals with individuals only as parts of the social organism. Biography deals with the life of the race only as this exists in its distinct and separate units.

The attempt has sometimes been made, notably by classical scholars, to identify philology and history, making it the science of all that has been produced or accomplished by the human spirit and preserved in writing for our information. But though this treatment of the facts may be measurably justified so far as the limited and chiefly literary or at least linguistic sources of our knowledge of the ancient world are concerned, the scheme breaks down the moment we apply it to the immensely vaster and quite heterogeneous sources of mediaeval and especially of modern history. Not only does the historian need other aids besides the philological, but—and this again becomes decisive—the subject-matter of his science is entirely different from that of philology: the latter makes the study of language an end in itself; the former makes it only one of many means to an end—the knowledge of the developing

life of humanity in all its phases, including, of course, that of language and literature. It need only be added that this relation does not deny the mutual helpfulness of both sciences.

The modern science of statistics is often presented as a virtual substitute for history. But at best its tables are only auxiliaries for the use of the historian. They are necessarily static, never dynamic, and frequently too atomistic, too fragmentary or too arbitrary to be of much service. Certainly the most significant facts of history will always have to be read into such mathematical estimates and mechanical summaries.

Of a piece with the last error is the attempt to make history fit the last of the natural sciences. But this does violence to the nature of historical 'facts'; for in this realm, as we have seen, causality is primarily psychical or personal, and only in an incidental way, or at least to a subordinate extent, is it physical or necessary. Historical realities are quite too amorphic to be capable of an adequate treatment by the methods of the exact or even the natural sciences. History must needs acknowledge a heavy debt of gratitude to these sciences, for it was from them that she has learned caution and thoroughness in the use of the inductive method in her own more difficult field. But when in their pride of achievement they strive to reduce her to a species of mechanics, or chemistry, or physiology, or biology, perchance even geography, it is high time to break the yoke of this modern scholasticism.

Prof. Freeman defined history as "the science or knowledge of man in his political character".² But among our more celebrated modern historians few could be found who were less philosophical than he. Social or economic conditions, art, religion, morals, the whole world of ideas had little or no interest for him. His own work, so admirable in many respects, is nevertheless the best refutation of his narrow conception of history. Political events

² *The Methods of Historical Study*, London, 1886, p. 118.

have often enough, to be sure, been the most important element in a historical development, but they are always only one of many such factors. Politics, or the science of the state, is only a branch of history.

Sociology as a science has scarcely as yet become conscious of herself. All attempted definitions show her to be close of kin to history. Both deal with man in his social relations. But while history traces the continuous organic development of the life of man, sociology investigates the general forms and functions of typical social groups or communities, in order by a comparison of the types to learn the conditions of their existence and in the light of such knowledge to consider in turn the peculiarities of each type. Obviously, history and sociology are mutual auxiliaries, but their tasks are quite different.

Much the same is true of the relation of history to anthropology, with the closely allied but often independently treated sciences of ethnography, ethnology and demography. These all investigate and classify facts pertaining to the life of the race, or portions of the race, from the lowest stages of savagery to the highest levels of civilization. Their contributions to history are many and valuable; but history alone can use these resources, as it uses all others, to exhibit the organic development of the life of the race as a whole.

In this account of the process by which, with ever-increasing precision, the subject-matter of history as a science has been determined, we have had occasion to allude to some of the more important steps in the corresponding development of historiography as an art. This movement, if only we could take time to trace it, would throw many an interesting side-light upon the former. For while the two lines have often run parallel to one another for considerable intervals, they have time and again interacted.

Broadly speaking, the writing of history has passed through three stages.

In the infancy of the science, as best exemplified to this day by Herodotus, "the father of history", it was considered sufficient to give a simple, straightforward, graphic account of things that happened. The good story-teller was the good historian. He must know, above all, how to gratify the national or racial pride, the religious or patriotic aspirations, or perchance even the mere curiosity of his readers. His spirit and aim is much like that of the epic poet. There are those, indeed, who would deny such works a place in the historical section of a modern library. The fact remains, however, that such narratives are truly historical in the sense that they treat of the real matter of history, though from the point of view of the more philosophic handling of the science they rank but little above annals or chronicles, there being no sufficient grounding of the events in human causality.

It was Thucydides among the ancient Greeks, and Cornelius Nepos and Tacitus among the ancient Romans, who have left us the chief classic illustrations of the second kind of historical composition, the practically edifying, or, as Polybius called it, "the pragmatic history". Here the attempt is made in more or less thoroughgoing fashion, to find the reason of events, whether in the motives of the actors engaged, or in the influences of quite complex social, generally political, phenomena. At their best, such works, responding to a deep-seated human desire and need, have a permanent value as instruments of instruction for the general reader and as guides for men charged with the direction of affairs. Too often, however, the historical pragmatist makes an undue, not to say a culpably unworthy use of his freedom in attributing motives to those of whom he writes, interprets great issues in the subdued light of backstairs diplomacy, and neglects—as was notably the case with many medieval writers of this school—the general interests of culture and civilization, as well as the influence of the material environment.

The highest stage in historiography has been attained

only in modern times. Only in the eighteenth century did men begin to see history, as a body of organically connected facts in the life of the race, sweep majestically, like some new-found planet, into their field of vision. And though no science can point for its humble beginnings to a remoter antiquity than can history, its relatively late maturity ought not to occasion any surprise. For on the one hand, history belongs to the mixed sciences, which deal primarily with spiritual aspects of the universe, but must constantly investigate these in their relation to their material surroundings. It thus partakes of the difficulties that beset alike the psychical and the physical sciences. Accordingly, its progress has in large measure been directly dependent upon the cultivation not only of those allied disciplines, with which, as we have seen, it has sometimes been confounded, but also of those that are technically called its auxiliary sciences; palaeography, diplomatics, sphragistics, numismatics, genealogy, and above all—those two “eyes of history”—chronology and geography. As Dr. Shedd, in the discourse from which I quoted at the outset, has well said: “And if we consider the mental qualifications required for its production, the department whose nature and claims we are considering, still upholds its superiority, in regard to universality and comprehensiveness. The historic talent is inclusive of all other talents. The depth of the philosopher, the truthfulness and solemnity of the theologian, the dramatic and imaginative power of the poet, are all necessary to the perfect historian, and would be found in him, at their height of excellence, did such a being exist. For it has been truly said, that we shall sooner see a perfect philosophy, or a perfect poem, than a perfect history.” But on the other hand, the ultimate reason for the late ripening of historic science is to be found, not on its subjective, but on its objective side—in the nature of its facts or data. For, assuming that the historic development of man is an organic process, a considerable period of time must elapse before a sufficient

number of typical, or at least significant features can be evolved. For instance, there is the idea of unity as an essential characteristic of every living organism. But how could a medieval writer, on historic grounds, posit the unity of the race, when half of the planet, with more than half of the world's population, was to him *terra incognita*? Or where could he, within the narrow limits of his monastery or bishopric, find a suitable yardstick to measure the progress of a civilization which he could understand, if at all, only in the light of a context that embraced many centuries and diverse nations? But no organic evolution is intelligible, if the marks of its progress are not discerned. But above all, such progress itself depends chiefly upon the free and full development of the individual members of the organism. And where in those feudal days did the masses of the people ever enter into their divine birthright of freedom? History herself teaches us that it is only in the latest, the most fully developed, the most complex civilizations that the common man has attained his highest individuality and the liberty requisite to function at the maximum of his social efficiency. In fine, world-history could not be satisfactorily apprehended as an organism, until its organic nature had sufficient time to disclose itself.

Long before that modern day dawned, however, the idea of the organic development of humanity had received a classic and forever sacred expression, first in the life and then in the literature, of a peculiar people, a race that was historically constituted in the form of a special divine economy. From the very beginning of the Christian era, therefore, when that holy Scripture was given a universal mode, this idea began to exert its characteristic influence upon the thought and the life of the world, though it has had to wait till our own day for its approximately ecumenical realization. That is why even that medieval historian who was necessarily limited in the understanding of many of his facts, could nevertheless, by his customary

grouping of all events after Christ under the one rubric of "the last age", give the humble story of his monastery the splendor of a certain ideal unity that we seek in vain in the most finished productions of pagan antiquity. That is why St. Augustine, in his *De Civitate Dei*, our first Christian philosophy of history, could write a prophetic sketch of the progress of the race, at the very time that he saw the pillars of the ancient world crashing to their destruction. That is why all through the middle ages there were some quiet evangelical mystics who could shatter the yoke of hierarchical tyranny and enter into the freedom of full-statured manhood. In a word, if an organism is a unitary structure that secures its own vital growth through the ever-developing perfection of its members, then we must conclude, history herself being the witness, that it is to Christianity, more than to all other influences combined, that the human race owes alike the highest realization of itself as an organism and the most adequate knowledge of itself as such.

This fact obviously calls for further consideration. It must be assessed at its real value. We now turn, therefore, to our second preliminary inquiry: What is the idea of the Church?

Like many another word that once came forth clean-cut and shining from some famous royal mint, the term *Church* has long since, through the attritions of use, become so badly worn down, that few who handle that coin to-day have any clear idea as to what sovereign's image was originally stamped upon it, or how its superscription read, or what value it professed to have. But the knowledge of these details has by no means been altogether lost. It needs only to be more generally distributed for the common good. The most obvious thing, at any rate, that may be said about the Church is that it is a fact given in a definite historical context. It is a phenomenon found only on Jewish and Christian soil. And if the most skilful expert in numismatics cannot tell us all we should like to know

about the process of coining this word, the humblest philologist can tell us its original value. Etymology here, too, is our sufficient guide.

Our word *Church*, like its equivalent in all modern Teutonic languages, and likewise in most of the dialects of those Slavic nations that were converted by Greek missionaries, comes, not from any Germanic source, but directly from the biblical Greek, *κυριακός*, "pertaining to the Lord", that is the Lord recognized as such by the Christians. Originally, no doubt, it was the feminine form of the adjective that was used, the noun to be supplied being *οἰκία*; so that the Church in the first instance was the house of the Lord. Gradually, however, the name was transferred to those who met in this house for worship. The Church became the congregation. In modern Romance languages, however, as also in our own, we find another set of derivatives from another Greek original, *ἐκκλησία*. This is a word which the New Testament greatly ennobled, so that instead of denoting merely the gathering of an assembly, or its place of meeting, it came to mean a company of Christians, that is, persons who believed themselves called by God out of the world of sin unto eternal life through Jesus Christ. Doubtless, our own "ecclesiastic" and "ecclesiasticism," and the like, have been degraded from this lofty plane far below any level of poverty and shame to which even our word "Church" has sometimes been reduced. But taking them in their original strength and beauty, the two expressions emphasize the double truth that is fundamental in this whole discussion: "Church" points to a *κύριος*, the Lord, the head of the body; and "ecclesiastic" points to an *ἐκκλησία*, the members of the body. It is perhaps not altogether without significance, in the light of the religious differences between northern and southern Europe since the Reformation, that the Teutonic nations adopted for their vernacular the word that magnifies the invisible divine head of the Church, while the Romance nations gave the preference to that which directs attention

to the visible human members. But that is by the way. The cardinal fact is that from its earliest history the Church appears as an organism, a body with a head and members, sharing, according to their belief, a common life.

It will have been noticed that in what has just been said, we have had occasion more than once to refer to the faith of the Christian considered as a Church member. Such references have been unavoidable, and the fact of their necessity is too significant to be overlooked. For in the last analysis the Church, as an historical phenomenon, indeed even when viewed as a mere institute exerting a peculiar influence upon the world, must be allowed to possess some sort of transcendent life; in a word, it must somehow be causally related to that special revelation which is the very principle of all theological science. In its inmost essence the idea of the Church is a theological idea.

This by no means denies to philosophy the right she claims of using her own organon for the investigation and interpretation of the facts in regard to the rise and development of the Christian Church. It may freely be granted that many a philosophy of history has been composed upon un-Christian and even anti-Christian principles, which nevertheless has done relative justice to some aspects of the truth so far as the Church is concerned. And certainly whoever has given himself the pleasure and profit of reading the eloquent Phi Beta Kappa Address of the late Prof. Henry Boynton Smith, on "The Problem of the Philosophy of History", will be prepared to admit that such a treatment of the facts will always lead at least some minds to accept as deliverances of philosophy—as conclusions of the unaided reason of man—precisely what the Christian, with the open Bible before him, takes as the presuppositions for all his knowledge alike of the life of the Church and of that new science of theology which that life, as by an inner necessity, was bound to produce. The fact remains, however, that philosophy is prevailingly too

anthropocentric to be sufficiently sympathetic toward the higher problems involved in the religious life of the race; that her conclusions, resting in this case chiefly upon historical data, can never yield more than a certain degree of probability, a defect that needs must grieve the pious heart that craves certitude as to the alleged presence of the Supernatural in human affairs; above all, that her instrument of investigation, man's reason or understanding, is utterly unable, according to the overwhelming if not unanimous testimony of the visible Church herself, to interpret the deeper spiritual realities involved in this historic evolution.

But what philosophy cannot do in that it is weak through the flesh, theology, as the science of the revealed knowledge of God, can and does accomplish, thanks to the regenerating and illuminating power of the Holy Spirit, the true *doctor ecclesiae*. We here come to first principles, which to-day, as much as ever, are and must be accepted by some and rejected by others. This lies in the nature of the central fact in the moral experience of the race—the universal presence of sin and the still limited scope of the palingenesis by which alone the noetic effects of sin can be removed. There is here no room for argument except as between those who start from the same premises. Like every other scientist, the theologian must begin with faith; he must have his presuppositions. These he will not try to prove. For as Dr. Kuyper, arguing this very point, pertinently concludes: "Assurance of faith and demonstration are two entirely heterogeneous things. And he who, in whatever department, still seeks to demonstrate his *principium*, simply shows that he does not know what is to be understood by a *principium*."³ Such, too, was the view of our fathers of the Reformed faith. As our own Westminster Confession puts the matter—speaking of holy Scripture: "our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the

³ Kuyper, *Encyclopedia of Sacred Theology*, E. T., 1898, p. 563.

inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Historically, therefore, the decisive fact is that of the divine word itself. Either it is seen shining in its own light or it is not seen at all. This does not imply that if a man is unregenerate and lacks this testimony of the Spirit, he can in no sense contribute to our knowledge of the Church or do other work in the field of theological science; but it is quite clear that his interpretation of the data in their deeper, that is their organic relations, will differ greatly from that of the man who finds in the self-authenticating word of God the seminal principles of the entire development of the Church. In a word, the supernatural revelation, containing as it does among other things, our only information about the origin of the Christian Church, can be made the object of an adequate scientific treatment by the regenerate only. For "except one be born anew"—thus the faith of the Church keeps re-echoing the assurance of her Founder—he not only "cannot enter into" but he even "cannot see"—much less describe—"the kingdom of God."

According, therefore, to the ecumenical Christian consciousness, which alone can be the subject of the science that is competent to deal with the facts here in question, the Church is essentially a supernatural organism implanted within, or grafted upon, the natural life of the race. It is the appropriate self-expression of a new principle of being, a divine germ, lodged in our humanity, namely the special, recreating, enlightening, sustaining, sanctifying, life-transforming grace of God, which makes its partakers "grow up in all things into him, who is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love". Not as a mere institute dispensing material or even spiritual benefits, but as a life-system perpetually

nourished from its own root; not as a human society but as a divine communion; not as a natural organization but as a supernatural organism, is the Church the house of the living God. Her origin, her nature, her task, her destiny—in short, her history—is intelligible only in the light of her relation to Christ, her head; that incarnate Word that appeared in our humanity as a second, but also as the last Adam.

Not without significance, for instance, is the statement that God sent his Son “when the fulness of the time came”. For in order that the holy Catholic Church, as distinguished from the national economy of the Old Covenant, might appear, two things were necessary: the incarnate and the written Word. That is to say, Christ had to introduce the divine being itself into our race and once for all bring the age-long redemptive work of God to its organic culmination and relative completion, so that the formula, “It is finished”, might always legitimately be applied to it; but further, to secure for the benefit of a permanent and universal Church the knowledge of these redemptive deeds and their significance, an authoritative and trustworthy record was necessary, precisely of the kind given by inspiration of God in the holy Scripture. With redemption and special revelation completed, and with a fixed canon of sacred writings in which the revealed knowledge of God could be organically applied to the whole race in the most permanent, the most universal, the most constant and the purest form possible to man, the Church could confidently enter upon her ecumenical mission.

Again, it is at once obvious that in tracing the history of the Church, we are never at liberty to identify the spiritual principle inherent in Christianity as a comprehensive life-system with any of its partial and imperfect embodiments in concrete institutions. For practical purposes, to be sure, the whole may most conveniently be studied in its parts. But in every true organism, the whole is always something other than, and greater than, the sum

of its parts. We need ever to reckon with the possibility, therefore, that some who are connected with the visible Church are not in vital union with Christ, and contrariwise that some who do not own any branch of the visible Church as their mother nevertheless share the life of God as their Father. Only those called of God and regenerated by his Spirit, whether with or without means, make up the true *ecclesia* that reflects a genuinely supernatural life in its several marks of unity, holiness, universality and permanence. On the other hand, the Church, too, like the individual Christian, bears her treasures of truth and grace in earthen vessels. Her spiritual life is indeed divine, like that of her exalted head from whom it flows into all her members, but, like his, it is a theanthropic life, however much, unlike his, it has ever been and continues to be marred by sin. For regeneration does not destroy the substance of the natural life; it only quickens and energizes it and brings it into new relations, forms and functions, and invests it with higher capacities. Thus at one time the good and at another the evil elements in the complex development of the Church's life must be emphasized, the former being due to the relatively more perfect realization of her divine life, and the latter to the temporary superiority of her incompletely sanctified human life. The wheat and the tares grow side by side in the same field.

The task of the Church, in the light of what has just been said, can be none other than the progressive realization of the true idea of Christianity. The germ of the divine life must be given the most favorable conditions possible in which to grow, blossom and bear its fruit,—a fruit that will yield in turn seed after its own kind. The gospel leaven must be made to permeate human life in all its phases, activities, conditions and circumstances, in every range and region of individual experience and throughout the most complex social institutes. The revealed knowledge of God is to be spread over the earth and applied, not indeed individualistically to every member of the species, but

organically to the race as a whole. The regenerate who have drunk of the water of life must in turn become fountains of living water to other thirsty souls. The Church is, in a word, to make disciples of all the nations, her chief instrument of instruction being that divinely authoritative written word which, by the power of the Holy Spirit, its primary author, makes possible a permanent and universal knowledge of him, the incarnate Word, whom to know is eternal life. The Church as the body of Christ is to promote his dominion over the race, that race which was originally his by the right of creation and was made his anew by the right of redemption, until at the consummation of the age, having received the heathen for his inheritance and the uttermost parts of the earth for his possession, he will deliver up his mediatorial kingdom to the Father, that God may be all in all.

We have now analyzed, and with sufficient precision defined the idea of history and the idea of the Church. We need only combine the results in order to formulate the idea of Church History. Disregarding for the moment the question of separating the biblical from the post-biblical kingdom of God, we may say that in its widest scope the subject-matter of our science, its determining principle, is the organic evolution of regenerated humanity; or, the genetic development of the supernatural life of the race.

In this statement, then, the Church is conceived as a single, continuous historical economy; existing, indeed, in successive forms and stages—the Adamic, the Patriarchal, the Jewish-National, the Apostolic, and the present Christian Church, but with all its diversity having the unity of a true organism. There will always, therefore, be a measure of logical propriety in the arrangement that obtains in many theological seminaries by which biblical and ecclesiastical history are grouped together as one course or at least under one department of instruction. For in its essence the Church has ever been the same. It never

has been anything but Christian in principle. From of old the name of the Christ has been the only one under heaven given among men for their salvation. It is important, however, to do full justice to the principles of theological encyclopedia here involved.. For not only will there have to be a special group of studies dealing with the Scripture itself as the principle of all theological science, but in the organic development of the Church herself there is, as we have seen, a difference of fundamental and perpetual significance between the biblical and the post-biblical periods. Throughout the former her life was always supernatural in a double sense, or, better, in a twofold manner; from the first special revelation to the close of the apostolic period, when the organism of special revelation was completed, there was a series of miraculous interpositions of divine power in the course of human affairs; and then, besides, there was the work of supernatural regeneration and illumination in the sphere of the Church's subjective life. But after the work of redemption was brought to its culmination and relative completion by Christ, and likewise the process of special revelation by him and his apostles, then the life of the Church became, as it has ever since remained, supernatural in only the latter of the two modes we have specified. The physical miracle falls away. It is no longer needed. The rebirth and the enlightening of the Holy Spirit are sufficient. As for the rest, whether Pentecost or the close of the first century is to be made the *terminus a quo* for the course in Church History is a mere matter of detail to be determined by considerations of expediency.

From this chronological starting-point, then, Church History will trace the development of the kingdom of God through the ever-lengthening Christian era to the appointed consummation of the present age. And since temporal succession is the necessary form of all becoming, much attention must be given in all historical studies to the turning points, the epochal stages in the organic evolution.

For only when historic movements are properly bounded in time as well as in space can they be visualized with sufficient distinctness to make possible a life-like reproduction of them in a narrative. On the other hand—and this is the only other remark we shall make on this phase of the subject—no chronological divisions, much less subdivisions, can have a permanently fixed value. For time is always changing the perspective through the addition of new fields of investigation, and historical science can only do justice to the given state of knowledge. Who, for instance, would have supposed six months ago, that the ✓
year 1914 would witness events that will in all likelihood necessitate a new major division in world-history since the Reformation of the sixteenth century?

Equally important in practice, though likewise incapable of securing for themselves an absolute value, are the material or topical divisions of Church History. They are necessary for the thorough mastery of the subject-matter as a whole. But just because the historic process is a living unity, it should never be artificially dismembered. Nor ought all the periods to be treated exactly alike, as was unfortunately too often the case with some of those older manuals, that made their readers regard history as a sort of anatomical museum stocked with cabinets of a uniform size and appearance, each shelf accommodating the regulation number of skeletons, the bones being always about as dry as they were numerous. Doubtless there will be some advantage in following in the main the familiar lines of cleavage by which one set of facts is grouped for special consideration as the history of missions, the spread of Christianity amid the favoring influences or the more or less determined hostility of the world; another, as the history of the development of the polity, the government and the discipline of the Church; another, as the history of ecclesiastical worship, with the too often neglected story of Christian art and architecture; and still another, as the history of doctrine and dogma, with special reference to the work

of the constructive theologians, the confessional formulas, and the contemporary philosophies of the various periods. But the final, because the only adequate category for every historical development is that of the human personality taken as a whole. Every man's life is something more than the sum total of his thoughts, words, and deeds. It cannot be known apart from these manifestations of itself, but their highest scientific value to the historian is that of enlarging his capacity to know that life itself in its inmost nature, in its unuttered residuum, in its hidden potentialities as well as in its partial expressions. And *a fortiori* the life of the Church, the history of the kingdom of God, must be studied now from one and now from another of literally countless points of view; now in its quiescent states and now in its varied movements; now in its religious, its devotional, its God-ward aspects, now in its introspective moods, and again in its energizing influence upon every condition, circumstance, relation and activity alike of individuals, families, tribes, nations, states, races, and all social groups whatsoever,—so far as these effects and interactions may be seen to have a bearing upon the organic development of the regenerated life of humanity.

In the light of the foregoing principles, we may now more accurately set forth the relation between ecclesiastical and general history. The former is, in the first instance, a species of the latter. Generically, there is and can be but one science of history. For the human race is a single organism, and in their essence the facts of man-life in this world are all of a piece. For holiness, communion with God, is the original as well as the ultimate history of humanity. When the race fell, it fell as a whole; when it will have been redeemed, it will have been redeemed as a whole: not in the sense that every twig and leaf will have been saved, but in the sense that the life of the tree as such will have been saved. The parts cast off perish as *dissecta membra*; the parts preserved unto life eternal are kept in

organic union with the ever-living root. But because regeneration is only the beginning of a many-sided process that requires nothing short of a life-time to bring its fruits unto perfection, the spiritual man will necessarily retain to the very end of his days many of the relations, forms, and activities—in a word, the sinful elements—of the natural life. And the same is true of the evolution of the race as a whole. Accordingly, history in the subjective sense must reflect this state of affairs, and hence, as regards the entire problem of the methodology of history, there can be only one heuristic, or the science that deals with the nature of the sources of history, including the auxiliaries we have already named,—philology, palaeography, diplomacy, geography, chronology, etc.; only one theory of historical criticism, or the science that determines the value of these sources; only one hermeneutics, or the science that unfolds the valid principles of interpretation; and likewise only one art of historical composition, the synthetic presentation in the form of a written narrative of the results secured by the three processes just named. Moreover, because religion, whether as the love of the Father, or as the love of the world, is ever the deepest concern and the regnant power in every life, even general history is absolutely unintelligible apart from the religious experiences of the race. In the nature of the case, therefore, ecclesiastical and general history will often deal with the very same facts.

But this is not the whole truth concerning the relation of these two branches of knowledge to each other. For on the one hand, so far as even their present development is concerned, they view the same data from different standpoints. General history regards the historic process as the evolution of humanity; ecclesiastical history regards it as the evolution of regenerated humanity. The former contemplates the human agents as men; the latter, as Christian men. The former deals with society as a natural organism; the latter, as a spiritual organism. The

former sees God in human affairs in his providential activity only, if at all; the latter beholds him also in his work of grace for, and in, and through sinners. This of itself leads to a characteristic difference in the valuation of the self-same elements in the historic development. On the other hand, the relation of the two processes of evolution to each other is constantly changing, and this necessitates a continuous readjustment of the boundary lines between ecclesiastical and general history. For the Church, the kingdom of God, Christianity, is conquering the world. The leaven is leavening the whole lump. Rapid as may be the expansion of the natural life of the race in some periods, yet on the whole the development of its spiritual life takes place at a still more rapid and an ever accelerating rate of progress. In nature it is never possible, but in the realm of grace it has often occurred, that a nation is born in a day. And quite apart from the extraordinary Pentecostal seasons of spiritual awakening, we need to remember that redemption is destined to be a cosmic process, transcending the boundaries of the human race itself, so that the history of the Church must one day be the truly universal history. We ought not, therefore, to conceive of the natural and the supernatural development of humanity as two endless parallel lines; nor even as the two foci of an ellipse, from which, so to say, two independent and mutually exclusive evolutionary processes are trying to occupy contiguous or perchance the same territory lying in the one given plane; but rather as two spheres of organic life: one, the Church, the spiritual order, being enclosed within the other, the world-order; each proceeding from the same original centre in the natural and spiritual life of the first head of the race; each expanding and striving, against the opposition of the other, to fill the whole realm of possible human interests; but the final result of the conflict being that "the kingdom of the world is become the kingdom of our Lord and of his Christ." More and more, therefore, the very

ground for the distinction between sacred and secular history is destined to vanish. Meanwhile, let it not be forgotten that the only reason that we may regard the entire historic process as a holy one is that the thrice holy God has, in his infinite mercy, made it possible for the race as such to be a partaker of his own holiness by means of the double gift of his grace—a special revelation of redemption, preserved in the holy Scripture, and the regenerating, enlightening and sanctifying Holy Spirit, by whose power, in this present dispensation, the holy Catholic Church is summing up all things in its head, the Lord Jesus Christ. In him, and in him alone, all contradictions are reconciled. In the light of his cross, and there alone, do we find the true principle of an adequate philosophy of history. He is the Alpha and the Omega, the first and the last, the beginning and the end, alike of all creation, of all revelation, and of all redemption. "All things have been created through him, and unto him; and he is before all things; and in him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the preëminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him I say, whether things upon the earth, or things in the heavens."

Such, then, as we conceive it, is the idea of Church History as a science. The Church being the congregation of saints, the communion of the faithful, the body of Christ, the history of the Church here on earth is the organic evolution in this present world of the spiritual, the supernatural, or the redeemed life of humanity. It is a process, therefore, whose deepest significance is intelligible only in the light of Christian theology—that knowledge of God which has become possible for us through special revelation. It is not enough for the Church historian to

be a theist; for as even the rationalistically inclined Gieseler had to acknowledge: "he cannot penetrate into the internal character of the phenomena of Church history without a Christian religious spirit."⁴ In other words, if theology is the science whose special task it is to reflect in our consciousness the revealed knowledge of God, then Church History must needs be a branch of theological science; for outside of the Church, as the society of the regenerate, there is and can be no true theology. In fact, our science is determined in the last analysis by those same three theological factors that determine the entire circle of the theological sciences: the word of God which was in due time recorded in the Scriptures; the Holy Spirit in his regenerating and illuminating work; and the organically connected members of the body of Christ, or the Church. It is not strange, therefore, that Church History has always, as a matter of fact, flourished best in the congenial soil of the theological sciences, and that, among these, it has necessarily held a place of usefulness and honor second to no other.

We turn, therefore, to a brief consideration of the remaining division of our subject.

II. CHURCH HISTORY AS A THEOLOGICAL DISCIPLINE

In trying to characterize the specific discipline inculcated by our science as prosecuted in this and similar institutions of sacred learning, we may consider, first, its distinctively scientific value, and then its other—if the term will not be taken in too narrow a sense—more "practical" benefits.

The strictly scientific uses of Church History can perhaps most advantageously be presented by means of a rapid survey of its relations to the other departments of theological instruction.

According to the customary division of theological studies, there are, besides Church History, three main

⁴ Gieseler, *Lehrbuch der Kirchengeschichte*, I § 5.

groups: one dealing with the Scripture as the principle of all theological science, that is, then, the word of God as such; another with dogma, or the content of the word as systematically reflected in the understanding of regenerate humanity; and another with the sacred offices instituted for the maintenance and the propagation of the word. To all these, though to each in a different way, Church History sustains the intimate, vital connections that betoken truly organic relations. Indeed, only in the processes of history can we get a satisfactory view of the way in which every part of the tree of theological science becomes reciprocally a means and an end with respect to every other. But let us particularize.

Logically and chronologically first in the organism of scientific theology is that group of studies which deals with the word of God, more accurately, the Scripture, as such. Of these a considerable number are strictly propædæutic—biblical philology, biblical archæology (including biblical chronology and geography), biblical hermeneutics, and biblical isagogics (including the lower and the higher criticism of the Bible). These need not now detain us. Their importance is due to that to which they lead, and for which they prepare, the student of theology. Inasmuch, however, as they ordinarily flourish only within the realm of ecclesiastical life, Church History, as the narrative of that life, will have occasion to record their progress, call attention to their deficiencies, inspire the necessary efforts for their improvement, and thus render them many incidental benefits. To Church History as a science belongs, in particular, the honor of having inaugurated, as early as the age of the Renaissance, that really critical study of ancient documents which has developed into the exceedingly important science of modern literary criticism. As for biblical canonics, this is in the main an historical discipline, and its chief materials, so far as the New Testament is concerned, are to be found specifically in the domain of the Church's early history.

But the queen in this sisterhood of biblical studies is that which is often used to give its name to the whole group, exegesis, culminating in biblical theology as the science that exhibits the revelation of God in its organic historical development. In view of what has already been said concerning the "truth and divine authority" of Holy Scripture as the very principle of theological science, it is plain, on the one hand, that Church History will be deeply indebted to these exegetical disciplines. For the great central ideas that organize and animate the biblical consciousness are the very ones that are constantly giving fresh impulses to the development of the spiritual life of the race. In fact, there is no movement of prime significance in this whole sphere that cannot be traced back to some germinant scriptural truth. Moreover, both according to its own claim and according to the witness of history, the Bible is itself the only sufficient test of human life, especially of its moral values, the supreme arbiter of man's character, conduct and destiny. History needs precisely such a criterion, and only the scientific study of the Bible can put this boon into the historian's hands. And above all, biblical theology, just because it sets forth the organic progress of supernatural revelation in the Scripture, presents an invaluable norm for the interpretation of the kindred development that constitutes the subject-matter of Church History—the supernatural life of man begotten of the word and the Spirit of God. For biblical theology, though it deals with an evolution that is somewhat narrowly limited in time, nevertheless, because of the unique and final character of that process, sounds those full and fundamental tones that make up the chord of the dominant in the noblest harmonies that human life has been able to produce ever since it came under the power of the law given by Moses and the grace and truth that came by Jesus Christ. But on the other hand, Church History, in turn, furnishes indispensable aid to the exegetical theologians. Quite apart from the knowledge which it alone

can supply them concerning the history of interpretations, concerning the historic improvements of their scientific methods and tools, and concerning the special needs of their department in their own day, Church History often furnishes the data that make it safe to reject some interpretations as no longer worth trying, or wise to adopt others as probable. Especially in the exegesis of predictive prophecies has many an overconfident subjectivist been put to grief by the stern, hard facts of history. And in general, as in other fields of scientific investigation, so here, the limitations, errors, and dangers attending the exercise of the unquestioned right of private judgment, can be best overcome, or avoided, by the more thorough cultivation of the historic, that is the universal, as distinguished from the individualistic spirit. But above all, history is itself the best commentary on the Bible. Christianity is what it is in history. In history, the ideas of the word realize themselves, and this multiform, continuous process is ever shedding new light upon the meaning of the spiritual energies and potencies stored up in those Scriptures through which we most fully come to know him "in whom are all the treasures of wisdom and knowledge hidden". The circle into which our reasoning here falls is a necessary but not a vicious one. For in history the word of God keeps producing its characteristic effects; and these effects in turn explain their cause. Exegetical and historical theology are mutually helpful.

The scientific value of Church History will appear greater still, when we examine its relation to systematic theology (including the introductory and supplementary sciences of apologetics and biblical ethics).

For, in the first place, systematic theology is absolutely dependent upon Church History. This is not to be taken in any anti-Protestant sense, as if the dogmatician makes the historical apprehension of revelation, and not the revelation itself, the subject-matter of his science. The

fact remains, however, that *suo jure* life is always first, antedating all scientific reflection. And in particular, with respect to our truly scientific knowledge of God, there was, and there could be, no theology, until after the Church had been in existence long enough to discern at least some of the organic relations of revealed truth. For the subject of theological science is not the Christian individual but the Church, the communion of the faithful, the society of the regenerate. And as no science can prosper save as it is cultivated by those who stand in organic relations with its subject-matter and with one another, so the theologian, if his work is to be fruitful, must always connect his personal efforts with the results already achieved by those who, as members of the body of Christ, being regenerated and guided by the Spirit, have helped the Church to apprehend the revealed knowledge of God in its organic, that is, its truly scientific character. Commonly, as we know, the dogmatician occupies a definite confessional standpoint, and this position of itself will ordinarily guarantee his vital contact with legitimate and suitable lines of theological construction. He never presumes, if he is a really qualified worker, to perform his arduous task as a system-builder, by trying to lay anew, through an independent study of Scripture, the very foundations of his structure, but rather, like those skilled architects succeeding one another age after age in the common effort to finish some stately old cathedral, he will strive to complete, perchance to restore or to correct, the work of his predecessors. In short, the history of Christian dogma and doctrine will furnish him with his choicest materials, critically sifted and properly estimated as to their scientific value. With these in his possession, he needs must re-examine all his data in the light of the basal principles of his science, the teachings of holy Scripture. He will thus not repeat the error of Scholasticism, which conceived it as its chief business to defend and confirm its historic confession. Nor will he hesitate, in his own use of the Bible, to trust the guidance

of the Holy Spirit as the true *doctor ecclesiae* for the Church of his own, as of every other age. But he will always find the secret both of his genuine scripturality and of his most fruitful theological productivity by entering, with due reverence and humility, but likewise with genial independence, into the labors of the ecumenical Christian spirit as the best aid to his understanding of the inspired mind.

Again, Church History is a necessary supplement to dogmatic theology. For by its very definition, this latter science seeks to know, not what has been or is now held to be true, but only what is ideally true, concerning God and his relations to the world; not what men have believed, but what they ought to believe. Accordingly, dogmatics is essentially a static presentation of the content of Christianity. It is a group of facts, doctrines, principles, concepts, theories, speculations, all reduced, as the phrase is, to a system. For that very reason, however, it can never embrace and reproduce all our knowledge of God, but only our scientific knowledge of God. But this is, always has been and must ever continue to be, but a small part of the great boon which has come to our race through the revelation recorded in the Bible. The fact is that Christianity itself entered the world not as a dogma, but as a historic process, and that from the very beginning, when as yet there was, and could be no theological science, the Church nevertheless had a knowledge of God that was sufficient for all except her purely scientific needs. Moreover, to this day, theological, like all other science, can be the concern of only a relatively small part of mankind. But this other, this more general but likewise more vital, experiential knowledge of God, can and does flow directly from the Bible to all who enter the kingdom of heaven. No doubt the Spirit of God has special blessings to bestow upon the Church through her scientific expositions of the Scripture, but to the praise of the glory of divine grace be it said, he likewise makes not only the

preaching, but even the reading of the word "an effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation". That is to say, even the non-scientific knowledge of God constantly operates to produce the characteristic effects of the divine word. But to trace these in all their organic relations throughout the whole development of the spiritual life of the race is the very task of Church History, a task which dogmatics cannot perform just because it is not an historical but only a normative science. It can, indeed, rationalize the entire historic evolution and abstract therefrom and embody in its system an important series of ideal coefficients. But the real efficiencies of the movement it has no means of presenting. It cannot reproduce in their concrete reality the manifold and multi-form workings of the divine word upon the whole world of human life. The basal importance of all this appears only when we apprehend the deeper significance of the Scripture as the principle of our theological science. Then we can never rest satisfied with the metaphors that make the Bible a mere quarry of limestone or marble, or perchance a mine of gold or precious stones. It is this; but it is much more. It is a dynamic. It is a hammer; it is a sword; it is a fructifying shower; nay, it is a seed; it is living and active; it is spirit and it is life. And, therefore, to obtain the fullest possible knowledge of God, we must study the word not only in its states of equilibrium and quiescence, as reflected in a body of divinity; but also in its movements, its salient energies, its germinant accomplishments, its total impact upon the life of man, as these are reflected in ecclesiastical history, the narrative of the age-long evolution of regenerate humanity under the power of the divine word and Spirit. What the dogmatician calls an idea the historian sees at work as a living force. And how much richer and fuller, for example, does my knowledge concerning the doctrine of justification by faith become, when, with all the aid the

systematic theologian can give me by way of defining this truth in a formula, and relating it to the other truths of his system, I see the principle itself take shape in the heroic soul of a Martin Luther, become the inspiration of a great evangelical Church, and bring a whole continent to a new birth first of spiritual and then of civil and political freedom. Only in its action can the divine idea exhibit to the full its "power of an endless life". The glory of the fountain is the volume and might of the majestic river. Not in the least do we detract from the impressive grandeur and magnificence of any of the famous sanctuaries reared by the architectonic genius of the theological system-builder; but to Church History belongs the honor, the unique distinction, of exhibiting the total knowledge of God in the noblest and most comprehensive synthesis possible—a synthesis quite too vast to be embodied in any set of logical formulas, the synthesis of the life which alone is capacious enough to hold all the elements of the Church of God in its world-embracing historical development. In short, it is only through the Church, in the sum of its varied activities, that what Paul calls the manifold, the much-variegated wisdom of God can be made known alike unto us here on earth and "unto the principalities and powers in the heavenly places". Only in a historic narrative, only by means of a dramatic representation, such as the inspired Scripture itself had to make use of, can the knowledge of God in its fulness be reproduced for our contemplation and appropriation. Church History is a necessary supplement to dogmatic theology.

And in the third place, Church History is of inestimable benefit to the systematic theologian because it inculcates in him the right temper for his scientific labors. It delivers him from the temptation which alas! too often has become his besetting sin, the harsh and repellent dogmatism that so readily degenerates into rancor and makes it next to impossible for him to grasp the truth in its ripeness and rotundity. No doubt, Church historians as a class have

been quite too often the victims of the opposite vice, the theological indifferentism and latitudinarianism that makes them color-blind with respect to important phases of doctrinal controversies. In this respect, Eusebius, "the father of Church History", has had altogether too many admirers and imitators. Nevertheless, the historic spirit is the general, the universal, the racial spirit, and as such the truly human and humane spirit. We hear little to-day, and we ought to be duly grateful for the fact, of that dreadful malady with which, for instance, many of the great and good men of the Reformation were so grievously afflicted, the *rabies theologorum*, a disease for which no preventive or antidote was found, until the nineteenth century, with its unprecedented interest in historical science, discovered an efficacious one and gave it a fitting name—historical-mindedness. In the clear dry light of history, men began to see that heresy, if a real error, is only an excrescence, having no abiding place in the organism of theological science; that orthodoxy cannot perish from the earth while a single hidden root retains its hold upon the truth as it is in Jesus Christ; and that so far as the human personalities are concerned, no one on either side lives consistently by the logic of his scientific propositions, but is now better, and now worse, than his creed. History gives theological opinion its proper life-context, and thus enables even the polemic writer to differ in generous and genial fashion from his foe, and to realize the noble apostolic precept of "professing the truth in love."

But if Church History confers such great benefits upon the sciences in the exegetical and dogmatic departments, its service in behalf of the so-called practical theological disciplines is still more important. For it is the peculiarity of all these studies that they have a technical purpose in view. Their problem is that of the effective propagation of the word of God for the maintenance and promotion of the life of the Church in all its phases. The scientific principles which underlie the technique all pertain to the

methods by which these several tasks, in the pastoral office, the work of the pulpit, the instruction of the young, the administration of ecclesiastical affairs, are to be accomplished. But he who asks how a thing can best be done will invariably ask how others have tried to do it. History alone can give the complete answer, with the data for an adequate critique of the various solutions of these practical problems. Commonly enough, to be sure, professors in these departments content themselves with recent history; their own experience is likely to be the chief source from which they draw their counsels and precepts. But the accumulated wisdom of the centuries ought not to be ignored. In fine, an historical knowledge of Christianity is an indispensable prerequisite for the most successful cultivation of the practical theological disciplines. It alone can interpret for them the living present to whose needs they are to minister. It alone can help them to a discovery of their special and peculiar tasks. Above all, the comprehensive empiricism of history will give them their most valuable materials—those that will best illustrate the theoretical principles necessary for the practical guidance of the student.

Even if, therefore, we had nothing more to say concerning the disciplinary value of Church History, these varied, strictly scientific benefits would alone warrant Melancthon's judgment: *Præcipue historia opus est in ecclesia*. History, we may say, gives theological science as a whole its best insight into its own nature—its tasks, its methods, its problems, its prospects. Theology has no greater need to-day than just that of applying in all its branches the sharpened instruments and perfected methods of that historical science which, even in speculative Germany, has acquired the ascendancy over all other sciences, and which, throughout at least the western world, has become in things intellectual the proudest boast of this last century. And especially, therefore, in this new country and this youthful nation of ours, where, just because of

our comparative lack of historic sense, we have too often slighted the solid, well-tested historic realities of other lands, and in consequence have had so much to suffer from all sorts of theological Philistinism, morbid religiosity, pseudo-faiths, and ecclesiastical humbuggery, students for the ministry will do well to remember that history is that science whose special business it is to emphasize the organic character of the truly progressive life of humanity, that among the historical sciences Church History must ever be entitled to the highest place, and that as such it can be second to none among the theological sciences.

But the scientific uses of Church History are not the only, or even the most important benefits of this discipline. We need to remember that the primary function of a theological seminary is the making of "good ministers of Christ Jesus", men who will be "furnished completely unto every good work" in the service of the Church. Important as are the claims of theological learning, they ought never to be magnified in such a way as to relegate to a subordinate position the practical aims for which institutions like this were called into being. We shall not retract or qualify a single statement we have made concerning the need for every theological student in these days of a thoroughly scientific training. But we cannot forget that life is many-sided; that it has other and higher concerns than those of the intellect; that truth is in order to holiness, and that knowledge must lead to service. To know is good; to do well is better; but to be what one ought to be—this is the whole of life. Every student for the ministry should strive to make himself as much of an expert in theological science as possible; but he can do this only by becoming something greater and nobler, like that beloved disciple who leaned on Jesus' bosom and most fully caught the mind of the Savior,—a divine in the highest and holiest sense of the word. And certainly no member of a theological faculty, whatever be his attainments in science, will be satisfied with his service as a teacher, unless he enters

into the blessed work of moral creation and becomes a co-laborer with God in the execution of that glorious primeval purpose: "Let us make man."

Only from this point of view can we discern the highest uses of Church History as a theological discipline—what we may call its more practical benefits. With the bare enumeration of these I shall conclude.

First of all, there is the unique cultural value of this study. For one thing, as history in general has ever been the most comprehensive of the sciences, so among the theological branches, Church History traverses a wider field than any other. Its literature is quite as extensive as that of all the other departments combined. Its subject-matter is as varied as human life itself. It is the least special, and, by that very token, the most liberal of the theological studies. It stands nearest of all to the so-called "humanities," those courses in the college and university which the wisdom of a millennium has preserved as those best adapted to the making of a truly educated man. It breathes the atmosphere of that generous culture which is no less useful to the minister than it is to the lawyer, the juriconsult, the man of affairs, the philosopher, the friend of arts and letters. Moreover, just because the historic spirit is the spirit of humanity as a whole, the influence of our discipline is a valuable corrective of those intellectual vices to which the extreme specialization in scientific labor exposes alike the graduate and the undergraduate student of our day,—the exaggeration, the distortion, and the lopsidedness that spring from the failure to "see life steadily and see it whole". But no one can read history even in a cursory fashion without catching something of the meaning of that underlying unity which here, as in the case of every organic evolution, is as obvious as is the diversity. In this respect the study of history affects the mind in much the same way as does travel in a foreign land; the impressionistic vividness of sight, grasping a multitude of details in a single comprehensive view,

not only promptly dispels many false preconceptions and prejudices, but furnishes the due perspective for an accurate understanding and judicial estimate of the whole. Surely in an age like ours, distraught as it is by its specialism and confused by the disintegrations of its knowledge, Church History, as the narrative of the kingdom of God, can render a unique service by restoring to us the clear perception of the true realm of ends in human character and conduct; by coördinating and harmonizing the divergent and often discordant elements of our culture; in a word, by showing us anew the unity of our thought and life, the beauty of the ordered whole of man's endeavors and experiences.

In the second place, Church History has a high moral value. Its facts have an inalienable ethical significance. If the history of the world is the judgment of the world, much more is the history of the Church the judgment of the Church. One cannot trace the career of man, especially of man as a subject of redemption, without acquiring a new sense of the transcendent moral values of life and without constantly exercising the highest function of the human spirit—that of forming and estimating standards of duty, ideals of character, principles of conduct. History becomes a mighty means of grace. Its endlessly varied message takes quick and strong hold upon life, entering not only by the door of the intellect but, like all the deeper and more vital influences, through the countless avenues that lead into the secret places of the subconscious self. I read the pathetic story of the Church's failure to seize some God-given opportunity, I see her momentary defeat, her shame and misery, and I needs must become more vigilant and zealous in my own Christian stewardship. I get a glimpse of something true or good or beautiful in the most unexpected nooks and corners of history—spring-tide flowers at the doorstep of some squalid hovel—and an ampler charity fills my heart. I hear the oft-repeated cry of a noble army of reformers born out of their due time,

"How long, O Lord, how long?" and as I see the slow delivery of the divine answer, "A thousand years are as one day", the virtue of patience wears a new lustre in my daily routine. I behold empires fall, nations perish, civilizations crumble into nothingness, art and song and the gentler ministries of life being hushed one by one in the silence of the vast desolation, but lo! the Prince of Peace is in the van, leading the age by some strange anabasis into a more spacious and better time; and never again can I be the pessimist I was. After all, Christianity is its own best defence. Its victories are the supreme, the irrefutable analogy of its faith. In a word, if history teaches reverence for the past and moderation and caution with respect to the present, it likewise fires the heart even of the solitary disciple with genial optimism, with indomitable courage, with undying hope, for as nothing else can or does, it reveals God

out of evil, still educing good,
And better, thence again, and better still
In infinite progression.

Sixty-five years ago, on the occasion of his induction into the chair of Church History in this Seminary, Dr. James Waddell Alexander said: "To detect the products of this secret life, which has been visibly the same in every age, to recognize it, to love it, and to emulate it, is the delightful work of Church History. Here are the genuine memorials of the fathers; here are the true relics of the saints; not to be registered in calendars and graven on stone, and worshipped as idols, but to be followed, and by grace surpassed. If experience is valuable in our own hearts, then in the hearts of others; if in what is contemporary, then in what is past; if of one age, then of all ages. . . . Next to the study of God's work in Scripture, is the study of God's work in the later Church."

In the third place, Church History can confer inestimable benefits upon the minister of the Gospel in his official work. This is by way of eminence the practical value of this

study—its strictly professional or vocational uses. We have already seen how the history of the Church illumines and illustrates all the scientific principles, that is, the theories, which must underlie the practical theological disciplines. But the pastor's use of this information is quite different from that of the professor who is called upon to teach these subjects. The former deals with the problem in the concrete. It is not a theory but a condition that confronts him. His work in the parish, as a shepherd of souls, as a preacher, an ecclesiastic, an administrator of affairs, an official leader of the Church, constantly requires him to determine practical issues. Now, of course, if he lacks common sense—the sense to see the common things of life in their true relations—not even the most thorough knowledge of history can give him that nice discrimination as to the best course of action under given circumstances, which is the peculiar grace and genius of the man of tact. But granted even a modicum of this native wit, the knowledge of history will be the best means for its cultivation. "The fearless and reverent questionings of the sages of other times" will be for the minister, as for all others dealing with practical measures, "the permitted necromancy", as it has been called, "of the wise". He, too, will find it true: "There is somebody that knows more than anybody and that is everybody." For a broad, strong, efficient and judicious churchmanship, no study is more helpful than that which enables a man not only to avoid methods and expedients that have time and again proved their worthlessness or insufficiency, but also to commend the promises and prophecies of his own program by some sure word of history.

But above all, the minister of the Gospel can and should exploit Church History for his work as a preacher. By this we mean something more than that he ought to be familiar with typical products of the pulpit in the various stages of its development; though it goes without saying that in mastering any art, nothing whatever can take the

place of the study of its acknowledged masters, alike the dead and the living. But here, too, we are concerned not with theory, but with practice; not with homiletics as a discipline, but with preaching as a pastoral service. And therefore, if we have correctly apprehended Church History as the organic evolution of the regenerate life of humanity, we must insist that the history of Christianity is nothing less than the Gospel itself in the richest, the most complete, the most effective mode in which it can be presented. It gives the truth its most vital expression, resembling in this respect the inspired Scripture itself, which always places the revealed knowledge of God in an impressive life-context. Hence the unique value of that homiletic mode which makes a free use of history. Doubtless, there are special difficulties attending the composition and delivery of historical sermons. They demand ample knowledge, the fruit of wide and varied reading; a nimble, penetrating and cultured historical imagination that can readily seize the suggestive details of an incident, a biography, an epoch, and group them in a life-like and moving picture; and an unusual skill in the disposition of the illustrative material and in its adjustment to the practical, the religious, aim of the message. Ordinarily, too, such discourses, because of their abundant narrative and descriptive elements, will require more time than others for their delivery. But even so, the sermon of history has its own incomparable charm and power; while most of its advantages, without any of its drawbacks, may be secured in that type of preaching which, whatever the subject, makes generous use of history for all four of the rhetorical modes by which a theme may be developed and applied—explanation, argument, illustration and persuasion. Not seldom will well selected historical materials perform all these homiletic functions at one and the same time. Precisely here we find the secret of the acknowledged failure of many so-called doctrinal sermons. Theoretically, this is the highest species of the sermonic

art. It certainly ought to form the staple of pulpit work. But as a matter of fact, preachers themselves being the witnesses and the judges, this type of discourse is often the least satisfactory to themselves and the least interesting and edifying to the hearers. The trouble ordinarily is that the message is kept too far aloof from life—the life out of which the sacred text itself grew, and the life in the pew to which that text is supposed to minister. But a new day dawns over many a pulpit—a day of vastly increased power—when the preacher realizes that every truly vital sermon has not only heaven for its father, but also earth for its mother: that the biblical doctrines are all facts imbedded in a historic development: and that it is his duty not merely to conceive the truth as thought but to perceive it as life; not so much to forge long-linked abstractions, addressed to but one faculty of the mind, and that commonly the least trained and the feeblest, the ratio-cinative—but rather to use the broader strokes, the pictorial suggestiveness, the impressionistic concreteness by which history, no less than poetry, succeeds in making a truly universal appeal in behalf, largely, of the very same moral and spiritual realities with which the pulpit must deal. To stir the imagination of the speaker and hearers so that it will quickly seize not only the surface value, but the cubical contents, the hidden power of a fact; to awaken memories in his heart and theirs that will smite conscience as with a sabre-stroke, or fill the soul as with the blessed light of childhood's golden morning; to enable him to emotionalize his ideas, that being self-moved, he may move all who see the glow and feel the throb of his own passion for the truth; to help him clothe the dry bones of his homiletic skeletons with the flesh and blood of life that is all the more real because it is historic, so that his incarnated message, like the gospel itself, nay, like that divine Logos who became man in order to be our gospel, may be an ever-living word, instinct with personal power and magnetism,—these are some of the possible ministries

of history to him whose task it is, by the noble art of true preaching, to promote the noblest art of true living.

And now, finally, as the supreme excellence of our discipline, we mention its religious value. Not for its scientific purposes chiefly, nor yet mainly for its varied cultural, ethical and professional benefits ought we to cultivate the knowledge of the history of the Church. For as in all other theological disciplines, so in this, the highest aim is not to be found in ourselves but only in him who has established and promoted the kingdom of heaven in this world for his own holy name's sake. Doctor Freeman closed his celebrated Inaugural Lecture at Oxford, on "The Office of the Historical Professor", by saying: "We shall surely not be less at home in our own generation, if we bear in mind that we are the heirs and scholars of the generations that went before us, if we now and then stop in our own course to thank the memory of those without whom our own course could not have been run, if we are ready, at every fitting moment, to 'praise famous men and our fathers who begat us' ". It is a worthy sentiment, ever true and timely. But surely we have a higher duty and a more blessed privilege; it is that of rising, as from every contemplation of the work and word of God in Scripture, so from all our study of his deeds of grace and messages of mercy in the later history of the Church, with eyes and hearts uplifted in adoring thanksgiving and praise to him, the eternal and all-glorious King of the ages, the Triune God of our creation and redemption, of whom, through whom, and unto whom are all things. That deep word of truth which Hase made the motto of his Church History must be our guide in the realization of the final end of this discipline: "The Lord of the times is God, the turning-point of the times is Christ, the true Spirit of the times is the Holy Spirit." Thus shall we more fully know him who is best known in the congregation of his saints, and more worthily serve him whom to glorify is man's chief end. In fine, Church History

reveals its crowning excellence only when viewed in its organic relations with that branch of human knowledge concerning which the Angelic Doctor of the schools said: "Theologia a Deo docetur, Deum docet, ad Deum ducit."

FATHERS AND BRETHREN, I thank you for your kind attention and patient forbearance. I have detained you too long; but I cherish the hope that you will be gracious enough to look upon the undue length of my remarks as but the defect of a real virtue in your new professor of Church History, his sincere conviction concerning the importance of the work to which you have called him and his earnest desire to magnify the service which he feels you may justly expect him to try to render to this institution of sacred learning and to the Church at large. Never has the task seemed greater, or its responsibilities more onerous, than at this moment. But in humble reliance upon the all-sufficient grace of God, I shall continue, as I trust I have begun, to take heed to this ministry which I have received in the Lord, that I may fulfill it. May his strength be perfected in my weakness, to the end that in him no labor of mine may be in vain, and that the service to-day inaugurated may increasingly redound to the praise and glory of his name.

Princeton.

FREDERICK W. LOETSCHER.

CHARLES WOODRUFF SHIELDS AND THE UNITY OF SCIENCE

INTRODUCTION

KEYNOTE OF THE ADDRESSES AT THE DEDICATION OF THE GRADUATE COLLEGE

The things said at the Dedication of the Graduate College connected with Princeton University¹ recall an ideal of education that was never wanting to the larger minds of the past, had frequent expression in the old days of the American college, and many instances of notable fulfilment. The old college did not strictly aim at professional results, nor at any highly specialized form of learning. It finished little and ended with a Commencement. It aimed to lay only a foundation of liberal culture which would enable a good student to build to the best advantage any superstructure he might choose in the way of professional proficiency or general enrichment of mind. All the college was for was to lay this foundation, but such as would truly conduce to liberal culture in the largest sense, a culture both intellectual and moral, although the physical man was somewhat neglected.

The course was almost entirely prescribed. It was not determined by a student's special aptitudes or predilections, but by the most general needs of the mind, and the most liberal ideal of culture. Every normal mind was supposed competent to meet, at least with fair success, the demands of the curriculum. Those possessing least aptitude or liking for a given study were often thought to be the ones who needed it most; and it is a familiar fact that many who begin a required study with least interest prove, with good instruction and faithful application, quite capable, sometimes much more.

To effect its purpose the old-time college tried to epitom-

¹ Oct. 22, 1913. See *Princeton Alumni Weekly*, Oct. 29.

mize the whole field of learning, though spending most time on those studies that make the best instruments of learning, and best fit the student for self-directed work. The languages open up all the humanities, mathematics introduces the physical studies, and philosophy, in its larger sense, makes for the synthesis of all learning, and shows, or ought to show the bearings of all experience on the highest problems of human thought. The old American college, even in its best estate, was poor in the facilities now easily found. Small were its libraries, laboratories and collections, small its faculty; and yet those faculties usually included men who impressed their pupils with high conceptions of character and culture, and turned out a surprising proportion of splendid results. The largest asset in any kind of school is still the personality of the teacher, and the largest equipment without this goes for little. We cannot run through the catalogues of sixty or seventy years ago, or even of our colonial times, without meeting many familiar names of students who, soon after graduation, proved to possess a versatility and range of adaptation to all the higher callings of life, even in the fields of higher learning, unexcelled in our new graduates to-day.

The usual age at graduation in the former time was considerably lower than to-day, but the general preparation for life was not inferior, nor the general foundation for the higher culture. Indeed the education given then in the older group of American colleges was more liberal and less eclectic than in most institutions at the present time. There need be little doubt that comparative biography supports this statement; and the wonder is that so many men of high scholarship, wide interests and practical efficiency were produced by a system now so often viewed as superficial and extremely narrow. As this holds good of results in the three older professions, and other practical occupations entered by the college graduate of other days, so also it holds in the field of general learning, and of the sciences and literatures particularly followed by teachers and the men of

letters. It can hardly be said that in proportion to the greatly enlarged facilities now offered the individual products of college training are better than they were fifty years ago. But it can be said that the pursuit of higher culture by college graduates had then no such encouragements and helps provided in this country as it has to-day in many graduate courses, and especially in the Graduate College of Princeton.

Ample and felicitous expression has been given to the ideals of this new enterprise; but these ideals have already been exemplified in the lives of not a few Princeton scholars of the past, when the effort was more difficult, and perhaps demanded more character to make it. Those luminaries of our history, and pioneers of the culture we inherit, ought not to be forgotten in these days of outward enlargement and much greater academic ease; for some of them are ensamples to us that we cannot too much honor, and may well emulate, though we find it hard to surpass.

These remarks are designed to preface some account of a former Princeton scholar, and his work, in whom the ideals of the Graduate College were preëminently exemplified; and some further consideration of that theme which made the keynote of the addresses at the Dedication. Perhaps what is said may promote a better understanding of the enduring value for scholarship, not only to Princeton, but to the academic world, of the work accomplished by Charles Woodruff Shields.²

The keynote of the addresses made at the Dedication of the Graduate College was the Unity of Learning; together with the necessity to the best culture of its practical recognition, and the purpose of the new institution to foster all study in the light of this central postulate and truth. With varied and apt expression nearly every speaker on that mem-

² Perhaps also some readers of these lines may be led to write for the *Alumni Weekly* or some other journal, their own appreciations, both of this man and of others, who, in the annals of the university, have conspicuously embodied the ideals of culture it has always fostered.

orable day, presented this large conception of knowledge as constituting in all its range a living unit. In the measure of approximation to truth all knowledge is one, as mankind is one, the world is one, and its eternal ground is one. Full justice can be done to no one branch of knowledge without a full conviction of this truth. Only finite knowledge is possible to a finite mind. The largest learning is but a selection from the whole domain. Bacon who took all knowledge for his province had his limits, like Aristotle, who was called by Dante the master of them that know; and Leibnitz, who, after Aristotle, has been thought the most highly gifted scholar that ever lived; and like Kant, who entered the university as a student of theology, but spent his life there mastering every other science save that one, and of that remaining lamentably ignorant to the end.

The ideal of health or wholeness in the mind may be defined in words which have been applied to the body: "The greatest energy of each part compatible with the greatest energy of the whole." In his inaugural address as rector of Aberdeen University, Feb. 27, 1874, Huxley declared that "the curriculum of the universities of the thirteenth century appealed better to the many sided mind of man, and was better calculated to bring out all the powers of the human intellect than the curriculum of any modern university". This claim gets large corroboration in a volume by the eminent Catholic physician, Dr. James J. Walsh, on *The Thirteenth, Greatest of Centuries*; and corroboration is plentiful from many hands. In the history of education nothing has done more to destroy the unity, impair the quality and limit the interests of liberal culture than the complete elimination from it of theology as a science in which every other science is concerned. Since the early Christian centuries, there has never been a time when it was not easier to find theologians versed in every kind of learning, and expert in several forms of science, than to find men of science without professional training in theology, who have any proper acquaintance with that subject. There is no one study so well fitted as theology

to universalize a man's interest in all study; and this for reasons that might be easily shown. In the seventeenth and eighteenth centuries many eminent laymen were read deeply in theology; Bacon, Grotius, Milton, Locke, Newton and Leibnitz are examples. President Lowell of Harvard says that "no department of human thought ought to be wholly a sealed book to an educated man". But theology is a sealed book to most educated men to-day, and even among the clergy it has widely become denatured as a science. Its isolation and exclusion from all connection with science at large has been described by an eminent scholar of France as putting out the eye of science. But what the normal connection is of theology to all other learning—this must be discussed in another place.

A scholar must indeed concentrate his resources on some special quest to produce the most practical results (94)³. Yet such is "the community of knowledge and general kinship of the sciences" (Patton, 114), that all parts of learning sustain to each other relations that are complemental and corrective; while "the narrowing and isolating effects of detached and specialized inquiry" (Patton, 92) accompany the failure to recognize these relations. Culture and vision are largely proportioned to this recognition. It is indispensable to "that breadth and depth of view which alone constitute intellectual superiority, and which in an age when specialization is imposing itself upon us more and more, are becoming increasingly difficult to possess" (Boutroux, 99). By this means shall academic "training in eminence" (Butler, 99) best be secured, and "the bias and limitations that specialization brings" (Riehl, 96) best be avoided. The "estrangement of special from general knowledge" (West, 94) is a highly characteristic feature and menace of our times, and "the dangers of one sided pursuit of special

³ The arabic numerals appearing thus in this Introduction refer to pages of the *Princeton Alumni Weekly*, Oct. 29, 1913, where full reports occur of the Addresses at the Dedication. Bracketed names are those of the speakers quoted.

knowledge, with its possible atrophy of the power of perceiving all things in their due proportion" (Taft, 102) the Graduate College is meant to counteract. Its "central idea" is the promotion of "special research" (Hibben, 110), but only under conditions of such "fellowship of learning" (Patton, 93), and "socialization of science" (Sloane, 112) as shall yield "a deeper sympathy and wider vision in reference to the great field of knowledge" (Hibben, 110-11). This whole institution "is a protest against over specialization", against "the segmentation of knowledge"; since "the man himself is one, and the field of knowledge is one, and the struggle is between the unit of men and the unit of knowledge" (Sloane, 113). "A perfect culture of the human spirit ought to be universal" (Boutroux, 120); and if this universality is a dream, it is no less the right ideal to follow. "In the daily fellowship of kindred minds," and "the communion which reveals the unity of knowledge", all separate interests should be harmonized; and the several lines of inquiry should converge upon one truth in which "all separate truths, however seemingly estranged, somehow and somewhere find their reconciliation and unity". This truth is "God, the end of all our knowing, and Christ, the master of the schools" (West, 94).

Thus the keynote of the new enterprise, as President Hibben calls it (111), was sounded clearly by nearly every speaker of the occasion. The chief end of the Graduate College is the promotion of the best culture, and of original research in every kind of knowledge under the ruling idea that all true knowledge is one, reflecting the unity of the world and of its source. Thus would the university apprehend the universe, and the eternal reality of its ground. Thus also, in "a true brotherhood of learning", would it nourish "a higher intellectual vitality" (Peterson, 107), and reconcile "the maintenance of national traditions with the pursuit of universal truth" (Boutroux, 97). Every study would be pursued in the perspective of its total history (Patton, 114-5, Godley, 97, Peterson, 109, Riehl, 117), and in its

natural relation to all other learning. But the best results of the Graduate College can only be secured by meeting four other conditions referred to in the Public Lectures by European scholars; conditions that are only corollaries of what has been said.

(I) The modern emancipation of learning from external control, of which Dr. Arthur Shipley spoke (116), has led men of science to use their own eyes, instead of relying on the testimony of the fathers. This freedom of thought and instruction is still an indispensable condition of adequate research, but does not in the least conflict with due consideration of competent testimony, whether old or new, in any matters of fact that it may cover. Sifted and coördinated testimony is the proximate basis of every experimental, observational and historical science, and such testimony is recognized authority. The scholar is free to interpret all facts as he will, but most of his facts he must take on the testimony of others; and all such testimony is authority. "Ordinary experience differs from science through its lack of completeness and consistency. It is fragmentary and disconnected. Science compensates the inequalities of individual experience by reënforcing it with the aggregate of all other experiences."⁴

No science of experience can exist apart from this use of authority, for no science is built on the individual experience of one man. The utmost liberty of interpretation is conditioned by the facts to be interpreted, and consists with dependence on the testimony or authority of other men. All testimony should be critically sifted, but good testimony has been frequently ignored to the detriment of science. In every science the maximum authority goes with the maximum experience. Hence the emphasis of theology on its primary witnesses, and the need of an historical and classical foundation for all high culture, even culture in the sciences. Such a foundation may be largely ancient tradition, but long discredited traditions get new corroboration every day.

⁴ Wm. T. Harris: *Psychological Foundations of Education*, p. 2.

Ancient tradition is not only the background of all modern learning without which nothing is seen in right perspective. Much of it has proved to be valid testimony to matters of fact and invaluable truth, to be coördinated with whatever facts and truths are disclosed to our experience to-day.

Copernicus did not first discover the central position of the sun. He rediscovered a fact that Aristarchus, Plato and Pythagoras had derived from some more ancient oriental source. He read in Cicero that Pythagoras taught a heliocentric system, and he regarded that ancient testimony, which had been long despised, as worthy of reconsideration.

Columbus did not first discover that the earth is round. He rediscovered a fact reported in the most remote traditions, and widely entertained by ancient nations. That even the poems of Homer assume a spherical earth has been plainly proved. And Columbus was led to make his voyage by reconsidering the despised testimony of Marco Polo concerning the lands and nations of the East; testimony long considered fabulous, and left for our own time to corroborate in nearly every particular on its own ground. Simon Newcomb said there was no time in the history of astronomy when the rotundity of the earth was not believed; and the evidence of this belief, with the proof regarding Homer, has been luminously shown by Dr. William F. Warren of Boston University in a book of great learning, cogency and charm.⁵

Kant did not first discover the foundations of knowledge in necessary and self-evident reason. He rediscovered what Aristotle and Plato had in some respects much better said; and had Kant himself been better acquainted than he was with Plato, he might have put the matter in far better fashion than he did, and escaped the gratuitous scepticism of his own ground. In modern philosophy, from Descartes down, Kant was thoroughly read, but in Greek philosophy

⁵ *The Earliest Cosmologies: the Universe as pictured in thought by the ancient Hebrews, Babylonians, Egyptians, Greeks, Iranians and Indo-Aryans.* New York, Eaton and Mains, 1909.

very inadequately versed; although the foundations of philosophy were laid for all time by the Greeks.

Luther was not the first to discover the sun of the spiritual universe in Christ. Luther rediscovered the neglected testimony of the primary witnesses, then rediscovered Christ for his own soul, and then republished the ancient testimony for the modern world; leaving every man without excuse for not using his own eyes to find Christ.

Thus the testimony of ancient tradition has often been neglected or despised to the immeasurable loss of science and life. There was an ancient tradition that great stones fell out of the sky upon the earth; and scarcely an hundred years have passed since the men of science scorned it as an old wives' tale, only to be suddenly disconcerted by the fact. If the Lord Christ Himself should descend from heaven whenever the end of the present age arrives, He would only fulfil an ancient testimony now despised, though uttered by the most impressive group of witnesses mankind has known. He would find men mocking at the old tradition precisely as it was predicted that they would: "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 4). And the effect of that coming upon all human governments and institutions unreconciled to His rule would be like that of the stone in Nebuchadnezzar's dream, "cut out of the mountains without hands, that smote the great image upon his feet, and brake in pieces the iron, the brass, the clay, the silver and the gold" (Daniel ii. 31-45).

(II) Another condition the graduate scholar must meet is indicated by Dr. Godley of Oxford as that of "steering a course between dilettantism and over-specialization" (118). Many a man has been hurt by this dilemma. His culture is wanting in all concentration, or is so concentrated that it ceases to be liberal culture. The problem is resolved by fulfilling the moral requirements of well-directed effort, and the intellectual requirements of proportional distribution in

knowledge. The distribution of knowledge needed for the highest culture involves two further considerations which are mentioned in the lectures of Professor Boutroux and Professor Riehl.

(III) First, "this culture whose object is the perfecting of the human mind ought to be carried on at the same time through the sciences and the humanities" (119). This is no less true when perfecting the mind has ulterior ends in the service of God and man. There have been scholars like the eminent London physician, Sir Henry Holland, who keep up through life an annual rotation of studies, with a perpetual circulation of interest, in both old and new learning, in both the sciences and the humanities. His autobiography may be commended to all students.

There were no men of science in the last century who used their own eyes more effectively than Louis Agassiz and Arnold Guyot, who, born in Switzerland in the same year of 1807 and receiving the largest education Europe could afford, devoted most of their years and lifelong fellowship in this country to original research. They were no worse naturalists for reading Aristotle in his own Greek text, and writing scientific papers in Latin; as indeed was a common practice when they were young. The range of their studies was immense, and their culture in the best sense liberal.⁶ Their acquaintance with the humanities enabled them to see, better than any mere specialist in science or literature can, the bearing of their facts on human life, the complemental facts by which physical and moral laws are both limited and completed, with their real significance in the cosmic whole. The greatest specialist who lacks this breadth of view is certain to overestimate the laws he finds, and underestimate the facts and laws of other fields; as in some very conspicuous instances the last century exemplified.

(IV) The last condition to be mentioned here for securing the best results of the Graduate College, is referred to by

⁶ For the briefest comparison available read the account of each in Appleton's *Encyclopedia of American Biography*.

Professor Riehl. All knowledge becomes science in reaching a critically organized form, and all science becomes philosophy in seeking the fundamental implications of experience. This, at least, would seem to be the view taken by Aristotle, who first organized the sciences in the interest of philosophy, and regarded philosophy itself as science in its universalized and terminal form. The philosophy that he calls First, because it deals with what is first in the order of being, may as fitly be called Last, because it deals with what is last in the order of knowing. As philosophy, in its largest sense, is an effort to explain the totality of experience in terms of reason, it should be obvious that the first function of philosophy is not to settle the highly advanced question: How do we happen to know anything at all?—but to face the facts that have to be explained in their totality and unity, their natural order and representative proportion. This involves an organization of all the sciences, not only as separate bodies of knowledge, but in their normal relation to each other; such an organization as shall best express the integration of human experience to determine its primary implications as one whole.

As a complete university of learning aims to teach all branches of knowledge, so philosophy should be taught as a synthesis of all knowledge, an expression of its living unity. The unity of knowledge was a cherished conception even in the old American college, and the educational reaction from eclectic programmes which have been so much in vogue of recent years is itself a reaffirmation of the old ideal. Yet it cannot be said that the function of philosophy in uniting all knowledge into a single conspectus of the world was distinctly recognized by all of its teachers, nor is it always recognized to-day. But the unity of all learning in philosophy finds clear expression in the first general introduction to this subject written by an American author, an unjustly forgotten classic of our colonial literature, published on Benjamin Franklin's press in 1752, the *Elementa Philosophica* of Samuel Johnson (1696-1772), who was

American born and bred. It was emphasized in the strongest manner by James Marsh (1794-1842) whose death in the first maturity of his resources was long considered, and may still be considered the largest loss to constructive philosophy this land has suffered. Good evidence may be found for this in his *Memoir and Remains*, where his biographer, Joseph Torrey, speaks of "the instinctive desire of his mind after unity in all his knowledge", and says: "There are some minds which cannot pursue a particular branch of science, without seeking to trace its connections and its relations with everything that can be known." "He aimed to prepare a comprehensive view of all the parts of knowledge as constituting a connected and organic whole, and to understand the relative importance of the several parts." Marsh was not only a man of unusually wide and solid learning, and deep insight, but was probably the first American scholar to combine a large acquaintance at first hand with Greek philosophy and with Kant.⁷

Philosophy must be a theory before it can become an application, and the theory must account for human experience as a whole. All special knowledge of whatever sort culminates in philosophy as its most completely reasoned form, and without philosophy culture cannot attain its best estate. Only philosophy can effect a "synthesis" of those "ideas" (Hibben, 111), which are "the real powers of the spirit" (Riehl, 118), and solvents of the world and life. Only philosophy can show "the unity that lies at the center of all disciplines" (Hibben, 111); and so the place philosophy should hold in the Graduate College becomes evident.

"The question now arises," said Professor Riehl, "how in view of the altered position of science, through the continued advance of specialization, the organization of knowledge is to be attained" (117). To this question the following answer may be offered: The organization Aristotle began must be perfected in an organon of research which shall

⁷ *Memoir and Remains of James Marsh*. By Joseph Torrey, Burlington, Vt., 1843. Cf., pp. 44, 35, 112-5, 22-3, 42, 86.

serve as the propædæutic to philosophy, showing in due natural order the salient data of experience and problems for investigation, with the alternative theories proposed, and the methods and criteria to be used.⁸ Such an organon was attempted by Bacon and by Whewell and again by Comte. Not merely the *Novum Organum*, but in effect the whole *Instauratio Magna*, is Bacon's unfinished project for a complete organon of research. Cousin describes the want of all synthetic method in the philosophy of the Renaissance, and the beginning of modern philosophy, properly so-called, with treatises on method by Bacon and Descartes.⁹

The Royal Society, and other academies of science for the purpose of uniting the interests of all the sciences, were largely due to the influence of Bacon's *Atlantis* and his *Instauratio*. This beginning has had an immense development. Every division of science has its own association, and in the more comprehensive societies many sciences are represented. In one such organization, The Philosophical Society of Great Britain, or Victoria Institute, Christian Theology is recognized among the sciences, and its data are respected.¹⁰ Not only these societies of scholars, but Dide-

⁸ Schwegler says of Aristotle that he "obtains a plurality of co-ordinated sciences, each of which has its independent foundation, but no highest science which should comprehend all". *Handbook of the History of Philosophy*. Tr. by Stirling, Edinburgh, last edn. p. 97-8.

⁹ Cousin: *Modern Philosophy*. Tr. by O. W. Wight in two volumes. New York. D. Appleton. 1852. Vol. I. 75 ff.

¹⁰ As now constituted, the Institute of France was formed in 1795 by the National Convention to replace the four academies abolished in 1793. Its plan reflects the influence of the *Encyclopædia*. A writer in Johnson's *Encyclopædia* says: "The organization of the Institute shows that its founders had a clear sense of the solidarité of knowledge, a unity sometimes lost sight of in our own age, when nearly every savant is a specialist." This writer also quotes Renan as follows: "Many countries have academies which may rival ours by the fame of their members, and by the importance of their works. France only has an Institute where all the efforts of the human mind are bound together in one sheaf; where the historian, the philologist, the critic, the mathematician, the physician, the astronomer, the naturalist, the chemist, the lawyer, the sculptor, the painter and the musician may call themselves comrades." Renan does not mention the theologian.

rot's *Encyclopedia*, and Comte's *Philosophie Positive*, owe their incentive and plan, though not their irreligious spirit, largely to Bacon. The British *Encyclopedia* grew out of the French, and doubtless others published in Germany and elsewhere; and many other attempts to recognize the unity of learning owe primarily to Bacon the direction of their effort. But only in philosophy can the vital connections of all kinds of knowledge be displayed, and philosophy has never needed anything so much as an adequate organon of research.¹¹

It is not the function of an organon to elaborate a system of metaphysics, nor a cosmology, but to prepare the way for such construction by showing how best to find the facts and distribution of human experience, of which in its totality and unity metaphysics is the necessary implication and the reasoned explanation. The Princeton "College of Discoverers" (93) would seem to lack nothing of equipment if equipped with such an instrument. But the best organon of research the whole history of philosophy can show has been already provided by a scholar of Princeton in the *Philosophia Ultima* of Charles Woodruff Shields, of which, and the principles involved in its construction, some further account is here proposed. Like the *Instauratio Magna*, from which its inspiration was first drawn, this great treatise is unfinished, and lacks the final revision for which its author made much preparation. But doubtless the most important part of the work is in our hands, and, with whatever deficiencies and faults, it exhibits the largest conception of philosophy ever entertained, and the most practicable method ever devised of uniting all science in the service of philosophy, and of bringing to bear on the highest problems of human thought the totality of human experience.¹²

¹¹ This want has often found expression, and has been voiced by Prof. John Dewey. See his address at the Centennial of the University of Vermont. Centennial volume, p. 112.

¹² *Philosophia Ultima*. By Charles Woodruff Shields. 8vo., pp. 96. Philadelphiæ, J. B. Lippincott, 1861. *Final Philosophy*, 8vo., pp. 609.

THE MAN AND THE CONDITIONS OF HIS WORK

In his *Psychological Foundations of Education* William T. Harris says: "It is the glory of the higher education that it lays chief stress on the comparative method of study; that it makes philosophy its leading discipline; that it gives an ethical bent to all its branches of study. Higher education seeks as its first goal the unity of human learning. Then,

New York, Charles Scribner, 1877. The same revised as *Philosophia Ultima, or Science of Sciences*, Vol. I, 3d edition, 8vo., pp. 419, 1888. Vol. II, pp. 482, 1889. Vol. III, with Biographical Sketch by William Milligan Sloane, pp. XXXVI, 227. New York, Charles Scribner's Sons, 1905. The Introduction of Vol. I was first prepared as an Inaugural Address when the author assumed his college chair of instruction. It is only suited to its original purpose, and does not adequately indicate the philosophical character and function of what follows. This part was entirely rewritten before the author's death for the intended new edition. The third volume is a fragment, made up in part of lectures given in the style of direct popular address, unassimilated to the previous volumes, and wanting several chapters. A redistribution was designed for all the material of Part Second, beginning Vol. II, 411. This would have been consolidated with the third volume, and the second volume revised with fresh additions. A somewhat antiquated use of certain terms would have been changed, minor inaccuracies and inconsistencies of the text would have been excluded, and some slips of pen and print corrected. Various other improvements were designed to complete the three volumes, and bring them up to the latest possible date. This much the present writer can infer from a correspondence held with Dr. Shields during the last ten years of his life; and it is supposed that much manuscript material exists, available for a new and better edition should the right man be found to undertake it. Such an undertaking deserves the care of the best scholar the Graduate College can produce, and might be made an inestimable benefit not only to students of philosophy and theology, but students in every large department of research. The *Philosophia Ultima* is not a treatise the value of which can be gathered and gauged in a single perusal. It will reward the best attention that can be given it in the measure of attention. In America no other work in philosophy has been written better fitted than this to stimulate original research, and inspire new construction, among readers who will give it this patient, consecutive and repeated study until they have mastered the author's fundamental position, and the magnificent scope of his thought. The argument is too large to be easily mastered in detail, and does not appear to have been well understood by those reviewers who have handled it in the past; although great admiration has been shown by most of these for

in its second stage, it specializes. It first studies each branch in the light of all the others. It studies each branch in its history" (p. 336). "Specialization should follow a course of study for culture, in which the whole of human learning, and the whole of the soul, has been considered." (p. 324. See whole context.)

It may be safely said that no American writer on education, or on metaphysics, ranks higher than the writer of these words. It can also be said that never were they better exemplified or applied than by Shields of Princeton; although his specialty was the synthesis of all learning. Charles Woodruff Shields was born April 4, 1825 in the state of Indiana, where his grandfather was famous as a jurist, soldier and state founder. He died August 25, 1904, in Newport, Rhode Island, where much of his principal treatise was composed in the spirit of Bishop Berkeley's *Alciphron*, which was also written in that place. He was ordained to the ministry of the Presbyterian church in 1849, and, after a short pastorate in Long Island, he was installed over the Second Presbyterian Church of Philadelphia in 1850, remaining in that position fifteen years. The interest created by his first projection of the *Philosophia Ultima* in a pamphlet of 1861 led to the establishment of a college

many obvious, incidental merits of the discussion. Those who accept the author's main position will recognize the minor importance of such defects and deficiencies as the treatise may present in the absence of a final revision. Its incidental values are alone sufficient to place this work in the very first rank of philosophical production in this country. Its plan and purpose seem to be chiefly influenced by four men, who are Bacon, Butler, Kant and Comte. The place of theology in the author's scheme is a logical extension of Butler; and the chapter on Butler in Vol. III is not only unsurpassed, it is safe to assert, among all critical estimates of the great Bishop as the exponent of a philosophy that is Christian, but this chapter is also the best brief expression we have of its writer's own mind. A beginner in Shields may be advised to begin with this chapter, and to read it again and again, until he has assimilated every page. Then let him do the same in Vol. II with its first 127 pages, where the backbone of the whole work may be found. A reader who will master these brief portions first, will be best prepared for the consecutive study of the three volumes.

chair in Princeton that he occupied from 1865 until his death—a chair devoted to the relations of science and religion.

Besides many separate articles in the journals, he published a Presbyterian Book of Common Prayer in 1864; a volume on Church Unity, called *The United Churches of the United States*, in 1896; and in 1898 an admirable play, called *The Reformer of Geneva*, devoted to the highly dramatic episode of Calvin and Servetus. In this play rare justice is done to both of these characters, based on large historical research, such as marks the author's entire output. Yet this play is so fine a poem that the Shakespearian critic Edward Dowden declared he had sat up all the night to read it through. The problem of church union was never better stated than by Shields; and although his solution of the problem is not acceptable to all, his statement has been very influential in recent discussion, and is one with which all parties to this interest must reckon. His life was devoted to two great ideals, setting them forth in the way that he was best able to pursue. These were a wide federation of all Christian believers into one obvious and organic church of Christ; and the federation of all sciences into one truly Christian philosophy. However impracticable to most persons these two ideals may seem, or either one, no other ideals are more worthy to occupy the mind of a scholar or a Christian; and however far short of their realization men may fall, yet unless these ideals are persistently held up to the contemplation of mankind by those who in their cause must often pass for dreamers, then no approach to their fulfilment ever can be hoped through any initiative supplied by man. But the federation of all churches into one organization, comparable to the political federation of states, requires the consent of all the churches; whereas the unification of all science in philosophy may, conceivably, be affected by any one man, and recognized by other men when they will. Three other books were issued by Shields which have been incorporated in his leading treatise. Of these the most

important is his *Order of the Sciences*, 1882, exhibiting that classification and integration of the sciences in the interest of philosophy which constitutes the central feature of his organon.

In 1844 he was graduated from the College of New Jersey, deeply imbued with the love of letters, the love of wisdom and the love of God. He received a good foundation in the classic tongues. He was taught mathematics by Albert Dod who was equally admired for the charm of his character and the brilliant versatility of his mind.¹³ His love of literature was strongly fostered by James W. Alexander, an inspiring teacher of English literature and rhetoric.¹⁴ In physics and biological science young Shields had Joseph Henry and John Torrey, both of whom acquired international fame as the best physicist and best botanist of the time in this country.¹⁵ He learned from President

¹³ Among other papers that Prof. Dod published in the *Princeton Review* is a weighty, critical estimate (1845, pp. 505-557) of the famous *Vestiges of Creation* by Robert Chambers (though long anonymous), which volume first appeared in 1844, and prepared the way for Darwin and Spencer. This article constitutes one of the first important discussions by an American writer of the theory of cosmic evolution. It should be compared with another review of the same book, published by Tayler Lewis in the *American Whig Review*, May, 1845. Both papers anticipate much that was written after 1860, and are well worth reading still.

¹⁴ Besides much else from his pen, two posthumous volumes of his own correspondence make a delightful and informing addition to the epistolary literature of this country: *Forty Years' Familiar Letters of James Waddel Alexander, D.D.*, edited by the surviving correspondent John Hall, D.D. (of Trenton, N. J.), New York, 1860. In 1848, Dr. Alexander published in the *Princeton Review* an article on Hegel as a man, based on the biography by Rosenkrantz. It is perhaps the first considerable account of Hegel's personality published on this side the Atlantic, and makes a pleasing portrait, although Hegel's philosophy was neither understood nor approved at that time among us—if it is yet.

¹⁵ Torrey, in 1820, published a *Report on Plants at the Headwaters of the Mississippi and in the Rocky Mountains*, which was the first American treatise using the system of natural affinity. In 1838 this was again employed by Torrey and his celebrated pupil Asa Gray in *The Flora of North America*. Torrey was also a chemist and mineralogist of renown, and taught the elements of those sciences at Princeton. The

Carnahan the Ethics of Butler and the psychology of Locke and Reid. He entered the Theological Seminary to enjoy daily contact with men who not only were learned and effective teachers, but also eminent personalities. Archibald Alexander of noble presence, speech and influence, great in ethics theoretical and applied;¹⁶ his son, Joseph Addison Alexander, the most distinguished Orientalist then of this land; Samuel Miller, of varied learning, whose homiletics appeared in his whole life;¹⁷ and Charles Hodge, whose theology, while he lived, had an ascendancy unsurpassed among the churches, through the influence of his pupils, though first published as a system in 1871-2.¹⁸ It was Hodge, who in 1825 founded the first theological quarterly journal of America, the early volumes of which were republished in England for want of anything there so good. He was one of the early group of American students to attend the universities of Europe, and while there translated for his own journal from the French of Philip Albert Stapfer the first considerable account of Kant's philosophy made

telegraph of which Henry discovered the principle and Morse the alphabet was first operated in the year of Shield's graduation, 1844. It is stated in the Introduction to the *National Cyclopaedia of American Biography* that "the principal growth of this country really began with the invention of the telegraph in 1844, which placed in touch the states which were before but provinces, and made thought and sympathy and patriotism national". New York, 1892.

¹⁶ The posthumous volume of his lectures on Ethics: *Outlines of Moral Science*, New York, 1852, became widely used as a manual of instruction uncommonly efficacious, and still more so as the teaching came from the author's lips, with his whole character behind it. The book was described in the *Westminster Review* of London as "a calm, clear stream of abstract reasoning, flowing from a thoughtful, well instructed mind, without any parade of logic, but with an intuitive simplicity and directness which gives an almost axiomatic force". Dr. Archibald Alexander also left a small volume on Christian experience, drawn from actual experience and wide observation, a volume brief, luminous and valuable still to the psychology of Christianity, and the interpretation of its New Testament statement and norm: *Essays on Religious Experience*. 1840.

¹⁷ A voluminous writer, of whose published work a Bibliography was printed in the *Princeton Theological Review*, Oct., 1911.

¹⁸ Charles Scribner, New York.

public in this country. Stapfer, an eminent Swiss protestant professor of philosophy, was among the first to introduce a knowledge of Kant into France. The translation by Hodge was sent from Berlin and published in 1828, covering fifty-two pages, with four of Introductory Remarks by the translator. Dr. Hodge may even be said to have first introduced to American scholars German higher criticism in the form of Herder's *Spirit of Hebrew Poetry*, by publishing in 1826-7 translations made by President James Marsh of the University of Vermont.¹⁹ Whatever the opinions entertained at that time by the Princeton theological professors, they were well versed in the theological literature of Europe, and competent as any to make critical estimates.

Shields had among his fellow students several who in different callings became well-known for breadth of culture, among whom may be named his intimate friend James C. Welling, later President of Columbian, now George Washington University; William C. Prime, Archibald A. Hodge, William Henry Green, the most eminent Hebrew scholar of the conservative school of his day, Joseph R. Wilson, theologian and eminent ecclesiastic of the Southern Presbyterian Church, John T. Duffield, for fifty-one years a teacher of mathematics in Princeton College. Among those who shortly preceded or followed his own residence in the college were Parke Codwin, Charles G. Leland, Theodore L. Cuyler, John Craig Biddle, for many years President Judge of the Court of Common Pleas, Philadelphia, David A. Depue, Judge of New Jersey Supreme Court and Chief Justice of the same, John T. Nixon, U. S. Representative, Judge of the U. S. District Court of New Jersey, Bennett Van Syckel, Judge of Supreme Court of New Jersey for thirty-five years. But not content with these advan-

¹⁹ Completed and published in two volumes, Burlington, 1833. It is said of Herder in Schaff-Herzog that "His writings established the axiom in Biblical exegesis that the Bible is not simply a doctrinal code and dogmatic system, but a whole literature, to be viewed in the light of its time, place and historical surroundings, in order to be understood."

tages Shields took at the Seminary a fourth year of graduate study.

In the year of his college graduation, 1844, two American students of philosophy published books of exceptional value by way of general introduction to that whole domain. Samuel Tyler (1809-1877) of Maryland and Washington, a jurist of national renown, published in Baltimore, *A Discourse of the Baconian Philosophy*, which is one of the best expositions ever made of Bacon, and of the fundamental nature and service of the inductive method in research. This was reprinted two years later, and a third, enlarged edition was published in New York in 1850.²⁰ Parts of this work had appeared earlier in the *Princeton Review*;²¹ and the whole constitutes an original contribution to inductive logic, particularly in the treatment of analogy. Tyler did not call it logic, nor was it common to speak of induction under this term prior to the issue of Mill's work in 1843. Mill's book was not seen by Tyler till his own was out, and was severely critized by him in 1856; although the two men might have profited much from each other.

The appearance of Montague's edition of *Bacon's Complete Works* had widely renewed an interest in the man; and Tyler endeavored, as he says, "in this discourse to exhibit a popular and succinct, but yet a more thoroughly developed exposition of the Baconian philosophy than any which has yet appeared." Sir William Hamilton was so much impressed with this endeavor that, in 1848, he wrote to the author advising him to abandon the practice of law, and devote himself wholly to philosophy. Not only so, but Hamilton, before his death, requested that in the appointment of his own successor the counsel of Tyler should be sought. It is said that Tyler not only recommended Fraser for that post, but that other professors of philosophy in British universities asked and received from Tyler testimonials of their fitness for election.²²

²⁰ 12 mo., pp. 426. Baker & Scribner.

²¹ July, 1840, and July, 1843.

²² In 1858, Tyler published, in Philadelphia, *The Progress of Phi-*

In the same year of 1844, Henry Philip Tappan (1805-1881) who had taught philosophy in New York, and had published three books of large importance on the Will,²³ issued a manual of Logic, which though brief was more comprehensive than any forgoing discussion of the subject in English. Beginning with a Preliminary Essay, on philosophy at large, followed by a weighty chapter on reason, logic is then presented under a threefold division of (I) Primordial, (II) Inductive, (III) Deductive. The first considers the primary categories of thought, and connotes, in effect, a Platonic dialectic of logical antecedents. The second, written before the author had seen the treatises of either Whewell or Mill (as appears in the Preface to a revised edition in 1855) and published only one year after Mill, is the

philosophy in the Past and in the Future: and a second enlarged edition ten years later. Besides much authorship in jurisprudence, a volume on *Robert Burns, Poet and Man*, 1848, and a *Memoir of Chief Justice Taney*, 1872, he has a volume on aesthetics: *The Theory of the Beautiful*, Baltimore, 1873. The two books first named give a critical exposition and defense of British philosophy as represented in its central development by Bacon, Locke, Reid, Hamilton and Mansel. These thinkers are viewed as all members of one school, Baconian, and characteristically British, but mutually supplemental and corrective. Much critical appreciation is expended on their qualities and defects. They are contrasted with all transcendentalists of the continent, defended from the conclusions of Berkeley and Hume, and shown in their relation to all philosophy from the Greeks to the Germans and Cousin. But it is only in British philosophy of the leading traditional school that Tyler appears thoroughly informed; in exhibiting its values, its genetic development, and its relation to physical science, he did good work, displaying a strong sense of history and independent judgment. His most important service to philosophy lies in his interpretation of Bacon, and of Bacon's true relation to all philosophy that undertakes to account for experience. Tyler makes many noteworthy remarks, and among them this, that "A priori principles are discovered a posteriori"—*Progress of Philosophy*, 2d edn., p. 179.

²³ *Review of Edwards' Strict Enquiry*, 1839; *Doctrine of the Will Determined by an Appeal to Consciousness*, 1840; *Doctrine of the Will Applied to Moral Agency and Responsibility*, 1841; New York. In Glasgow, 1857, the three volumes were republished as one, with Corrections, Additions, New Preface, Table of Contents and an Appendix on Edwards and the Necessitarian School, newly composed by the author.

first American treatment of inductive logic explicitly as such. The third division resumes formal logic, and is the least original portion of this manual. But of the book as a whole Cousin said that nothing superior to it in kind existed in Europe.²⁴ The author belongs to a small but very distinguished group of Americans who are lovers of Plato. He is well acquainted with Coleridge and Cousin, Reid and Kant, Leibnitz and Locke, Bacon, Aristotle, and Plato, but he would probably say that the greatest of these is Plato. So thought James Marsh, R. W. Emerson, Tayler Lewis, Laurens P. Hickok and Benjamin F. Cocker. He agrees with Coleridge that Plato and Bacon are not antagonistic, but strictly complemental. He makes the scope of philosophy cosmic, and defines it as *Scientia Scientiarum*. It is not merely nor chiefly noetics, though the noetic problem must be solved. He says: "A true philosophy, as a system, will account for the universe as a system. Of course, the reason can judge whether the one accounts for the other. We are thus brought back to its simple authority." (Logic, p. 119.) Self-evident and necessary reason is its own authority, and possesses objective validity in the interpretation of experience, but only as the terms of experience are first given. He says "The cardinal aim of philosophy must be to reach the metaphenomenal. If the existence of the metaphenomenal can be demonstrated, then the facts of consciousness, the phenomenal, are accounted for" (p. 31). "To make all our cognitions personal and relative, deriving their characteristics from the individual constitution, is to deny to truth any independent and absolute foundations. Then we are, for aught we know, only entertained with shadows, and without any fixed certainty of reality" (p. 236). His discussion of this great crux is exceedingly able, and also his discussion of causality, both in the Logic, and in the volumes on the Will. In his whole treatment of both Will and Rea-

²⁴ Allibone quotes Vapereau as follows: "Que M. Cousin regarde comme égal à tout ce qui existe en ce genre en Europe." *Dict. Univ. des Contemp.*, par E. Vapereau. Paris, 1858, 1641.

son, he deals with the very heart of philosophy and deals in a masterly way. His books are far better worth reading than very much that has been published since.²⁵ On the strength of these books, Henry P. Tappan, who later organized the University of Michigan, was made a corresponding member of the Institute of France; as later Emerson, and William James, and a very few other American scholars have been honored. This was doubtless done on the motion of Cousin, who had become his personal friend. For no good reason, unless that wisdom has begun with us, these American products in philosophy, the writings of Tyler and Tappan, have been forgotten; but belonging to different schools of thought they are strictly complementary to each other, and will yet reward a careful reading. The *Discourse* and the *Logic* may each be viewed as constituting an incomplete organon of research and an introduction to all philosophy. The philosophical writers of this country before the last thirty years are commonly ignored to-day, as if they had no continuing values excepting of an antiquarian sort. But the philosophical development here has had three plainly distinguishable periods, colonial, middle and recent;²⁶ and at least a dozen

²⁵ From Preface to the *Logic*: "There must be premises which are not conclusions from other premises, but which arise in some other way. Now a complete and adequate Logic ought to exhibit this other way likewise; it ought to inform us how the most original premises arise, and upon what basis they rest. Other methods indeed have been abroad in the world, but without being systematically propounded as parts of Logic. Thus the Platonic philosophy really contains a logical development of the most original forms of human thought springing out of the intuitive faculty. And the *Novum Organum* contains a logical exposition of the method of establishing first principles through the observation of phenomena. Both Plato and Bacon have had many able disciples and expounders, and both are daily coming into a broader and clearer light, not as opponents, but, to adopt the thought of Coleridge, as the opposite poles of one great and harmonious system. The present attempt therefore is to make out the system of logic under its several departments; and to present it not merely as a method of obtaining inferences from truths, but also as a method of establishing those first truths and general principles which must precede all deduction."

²⁶ These periods may be approximately indicated by the dates, 1725,

authors might be named prior to this recent period, whose writings in whole or part will reward the best attention still, and deserve to be edited with full apparatus, at the institutions honored by their connection.

It is probable that Tyler and Tappan were both read by Shields not long after he left college, and that they gave some direction to his mind. It is certain that his interest in philosophy grew apace, and evidences his assimilation of the more significant things represented in the publications of these men. - In accepting a pastorate in Philadelphia, he was for fifteen years brought into stimulating contact with many persons of distinctive culture in professional and social life; including the arctic explorer Dr. Kane, whose sister he married, and whose funeral he conducted. The rare abilities, enthusiasm, and wide adventures of the celebrated explorer kindled more than ever the scholar's interest in all kinds of research, an interest reflected in the exquisite Dedication of his own great treatise, and in some words near the close of the first volume: "The map of the intellectual, like that of the physical globe, is almost complete, with scarcely a *terra incognita* to be explored; and philosophy might well reach her *ultima thule* in conjunction with geography." (I. 386).²⁷

It has been supposed from the title of his treatise, by some who surely cannot have read it, that its author cherished the vain ambition of saying the last word in philosophy;

1829, and 1889. There is, of course, some overlapping. But the second volume of Shields' treatise marks the culmination of the two first periods.

²⁷ In the *Century Magazine*, August, 1898, is a finely illustrated article on Dr. Kane by Shields. Of Shields himself the Public Ledger of Philadelphia says this in a notice of his Paddock Lectures, February 20, 1890: "Laying aside the work of a preacher, which was gaining for him great reputation, Prof. Shields became a Professor at Princeton, and has there given instruction in the subjects forming the successive topics of his book. . . . Here in Philadelphia, where Prof. Shields is affectionately remembered as a pastor, and where ties of relationship and personal friendship are warmly cherished, his book is sure to find many readers." So the philosopher was also a man, distinguished as a preacher, beloved as a pastor and a friend.

whereas he never wished to finish philosophy, but to get it rightly started, by so charting the intellectual world of human experience as to show in their due order and place what all the lesser and greater problems are with which philosophy must deal, and the method by which they ought to be approached, and can be measurably solved. Any cosmic philosophy that may be proposed logically covers all proximate explanations, and is therefore logically final. What is called by Shields *Philosophia Ultima*, and by Aristotle *Prima*, may be viewed as the same thing, only differing as the order of knowledge from the order of reality. Shields says: "Philosophy as the science of sciences can only arise in and through the sciences themselves, after, rather than before their development. And hence the title of this book is not *Philosophia Prima*, but *Philosophia Ultima*." (II. 6). The very title is a stroke of genius, showing at a glance the logical relation to all other sciences, and all special philosophies, of philosophy in its largest and most universal scope.

In the *Princeton Review* of January 1858, shortly after the death of Auguste Comte, Shields published a masterly estimate of the Positive Philosophy, making the initial effort of his own treatise. This was followed four years later, April 1862, by a constructive criticism of Hamilton, entitled "The Philosophy of the Absolute," showing that the Absolute is not so entirely unknowable as Kant and Comte and Hamilton assert. Hamilton and Mansel were in high favor then in Princeton, and this paper was perhaps the most explicit approach to a general metaphysics which had appeared in that journal. Hamilton's "Law of the Conditioned" was refuted by his own pupils, Calderwood and McCosh. But it had been widely accepted by American scholars before its consequences in Huxley and Spencer were disclosed; and its refutation near the same time by Henry B. Smith, Samuel Tyler, William T. Harris, Francis E. Abbot and Shields marked the first formal advance in this country toward a constructive ontology, except in psychology and the old

forms of natural theology, after the colonial essays of Jonathan Edwards and Samuel Johnson, and the approaches made in the *Rational Psychology* and other books of Hickok.²⁸

Of all these and other essays in this field, written this side the Atlantic, not one was more notable than the argument of Shields' second paper here mentioned. It is a most interesting example of the dialectic of logical antecedents, mounting from the lowest to the highest terms of knowledge by following up the necessary presuppositions of each term. Perhaps neither Plato nor Hegel has, within the same short space, made better use of dialectic; a form of reason that may vary much in outward structure and in different hands, but of which the essential element is the quest of logical antecedents. Shields considers in turn five questions regarding the Absolute: its conceivability, credibility, cognizability, revealability, and demonstrability. It was pointed out by a reviewer that this argument stops short of at least one important question, namely, What is the Absolute?²⁹ This in due course is the ontological question, considered by Shields in his second volume. The preliminary questions are all noetic; and, allowing for some expressions that the intended revision would probably have changed, the paper as it now appears in the first volume of the treatise is very strong and very eloquent. Never indeed has philosophy been written with more sustained, restrained and noble eloquence than that which distinguishes this entire work. In a very few

²⁸ Edwards, *Essay of Being and other Philosophical Fragments*, 1725-1729; not published until the edition of Dwight in 1829, one hundred years after they were written. Johnson, *Elementa Philosophica*, 1752. Not even mentioned by name in Allibone or Moses Coit Tyler, and yet, in philosophy, an American classic. Hickok, *Rational Psychology*, 1849, an American *Kritik der reinen Vernunft*. H. B. Smith, *Hamilton's Theory of Knowledge*, *American Theological Review*, January 1861. Shields, 1862. Tyler, also in the *Princeton Review*, 1862. W. T. Harris, *Boston Commonwealth*, Dec. 18, 1863, and *Journal of Speculative Philosophy*, 1871 and 1883. Francis Ellinwood Abbott, in the *North American Review*, 1864. B. F. Cocker: *Christianity and Greek Philosophy*, 1870. Thomas Hill, in the *Bibliotheca Sacra* 1874, and others.

²⁹ See *Princeton Review*, May and July, 1879.

passages it is overwrought, but otherwise the words of a Southern reviewer are just, who says: "If a perfectly luminous style, adorned with flowers of rhetoric that the severest taste cannot condemn; if an enthusiasm for his theme which often bears him aloft into the regions of an impassioned eloquence; and if a comprehensive grasp of the whole subject which indicates the hand of a master, can create a claim to the attention of both theologians and scientific men, the 'Final Philosophy' will command a wide circle of readers."³⁰

These two papers together, that on Comte and that on Hamilton, discuss what the author calls "the two poles of modern speculation, toward which with different degrees of divergence, advanced thinkers in all lands are rallying" (I. 315). But these philosophies of Positivism and Absolutism, if once freed from the abuses with which they are encumbered, can only prove normally complementary and indispensable to each other, instead of being mutually hostile. This is only the largest instance of that thesis, antithesis, and needed synthesis which, in fact, marks the entire movement of human thought, as it does the whole structure and argument of Shields' treatise.

Whether we can reach a knowledge of the Absolute or not we must begin with organized experience to find its necessary implications; for the only metaphysics wanted is the metaphysics of experience. This is just as plain on the showing of Kant as it is plain on the showing of Bacon. It is even acknowledged by Hegel, who did not carefully follow his own words. In Aristotle is its most illustrious example. The necessary implications of phenomenal experience adequately shown ought to bring us to the Absolute, and all the self-evident corollaries of this result. But before such implications can be properly shown, experience must be adequately organized; and Shields alone has shown us how to do it.³¹ "We are not reduced", says Shields, "to the bare

³⁰ The *Kentucky Presbyterian*, reviewing the first issue of Vol. I, in 1877.

³¹ B. P. Bowne: "All philosophizing must begin with the facts of experience. From these it must proceed as its foundation, and to these

alternatives of omniscience or nescience" (I. 301). "Let him believe who can that the foundations of his consciousness are laid in delusion and imposture" (331). "We may know God at least as certainly as we know the world" (333). "But between the Hegelian universe of bare ideas and the Comtean universe of dead facts, there is, in sooth, as little to choose as between a ghost and a corpse. We shall escape both horrors only when the real and the ideal Absolute are combined in Jehovah, and science, as well as religion, has learned to recognize a living creator inhabiting and controlling his whole creation" (329). And, "as the universe, the totality of existence, acquires intelligibility, becomes a cosmos, instead of a chaos, only when it is viewed as the creation of a Creator, so the sciences can only be resolved into a system by means of theology. The law of their development is precisely the reverse of that maintained by the Comteans, as might be shown both from their structure and from their history" (333-4).

Taking Comte on his own ground this is unanswerably proved by Shields; and yet he admits a sense in which the Comtean law is true, and a sense in which the reverse order is its natural and logical complement. In short, he reconstructs the Comtean law of intellectual advance, and says: "While it may be true that science, in becoming exact, is first theological, then metaphysical and at length positive; yet in becoming complete, it thenceforward reverses the process, and is first positive, then metaphysical, and last theological". (II. 115). The sciences are resolved into a system by being placed in due relation with that science which properly terminates the series of sciences dealing directly with experience. But, as Comte completes his series

it must return for its justification. The essential aim of philosophy is to give an account of experience; that is, to rationalize and organize experience so that our reason may get some insight into it. From this it is plain that we never can affirm anything whatever unrelated to the system of experience. For if we should do so it would thereby become worthless for its proper function." *Kant and Spencer; A Critical Exposition*. Boston, 1912, p. 253-4.

with sociology, Shields carries the whole scheme beyond sociology into theology, on the express ground that theology itself has its foundations in actual experience on its highest plane (II. 116-126). In Shields' scheme the six sciences that best comprehend and represent all others are those of Astronomy, Geology, Anthropology, Psychology, Sociology and Theology.

The characterization of the Hegelian universe quoted from Shields would not be accepted by the best expositors of Hegel as just to him; and Hegel's teaching is one of the rare instances in which the representation made by Shields appears inaccurate or wanting. But elsewhere he shows a better appreciation of Hegel's value, while this very characterization expresses exactly the world-view gathered by many from an imperfect knowledge of Hegel's writings, and found with some of his professed adherents in former years. Shields was describing the spurious conception to which idealism in philosophy has sometimes led, and for which Hegel certainly gave some provocation. As all metaphysics should consist in nothing but the necessary implications of experience, Shields, who was deeply read in Bacon, teaches that before we begin to explain experience in terms of rational implication we must know the experience to be explained; or survey experience in its totality and unity as one whole, and in its natural order, and its salient, or most representative instances. Bacon gave noble though defective expression to the unity of science. He saw the reciprocal relations belonging to all parts of knowledge, and projected a *Globus Intellectualis* which should reflect the universe of man's experience in both its physical and mental parts. He is often misunderstood; but his plan does not exclude mental and social phenomena from induction, nor metaphysics from philosophy. He only places these things in true order, beginning with the outward and physical, ascending to the mental and social, and deferring metaphysics until after phenomena are gathered and generalized

into laws.³² His plan is incomplete, but far more comprehensive and correct than often is thought. It excludes no plane of experience but one from the consideration of philosophy, that of religion, and the science of Christian theology, which always in the past has organized its specific data.

"What constitutes his real glory is this", says Mme. de Staël, in her chapter on English philosophy, "that he announced his opinion that there was no absolute separation of one science from another; but that general philosophy reunited them all". "Not to know anything of a science but that portion of it which individually belong to us, is to apply the division of labor, inculcated by Smith, to the liberal studies, when it is only adapted to the mechanic arts. When we arrive at that height where every science touches upon all the rest in some particulars, it is then that we approach the region of universal ideas; and the air which breathes from that region gives life to all our thoughts."³³

Bacon's exclusion of Christian theology from philosophy only perpetuated the scholastic division of all science into

³² This is quite in accord with Aristotle's order, who says in the *Post Analytics*, Book I, Ch. II, that "it is impossible to investigate universals except through induction, since things that are said to be from abstraction will be known only by induction." Universals come after induction in the order of knowledge, and are not reached without induction; yet they are not the immediate product of induction, which only reaches generals and not universals. Aristotle gets the right order, but does not clearly explain the transition from generals to the universal and necessary truths of rational intuition. Cf. *Christianity and Greek Philosophy*. By B. F. Cocker. New York, 1870, pp. 390-1 and 397.

³³ *Germany*: By Mme. de Staël, with notes and appendices, by O. W. Wight, A.M. Two volumes. Derby and Jackson, New York, 1861. (I, 122-3.) This is an admirable American edition of the work called by Sir James Mackintosh the greatest production of feminine genius; and published first in 1813, by John Murray in London, with an English version a year later. German philosophy, literature and life between the times of Lessing and Schelling, were first brought to the serious attention of British and American readers by this work, the value of which is greatly enhanced by the editing of Wight, to whom also we are indebted for valuable editions of Hamilton, Pascal and Cousin.

secular and sacred; and was not wholly consistent with his own first principles, as will be shown in another place. Comte, who, with far less vision than Bacon, regarded his own work as the completion of Bacon's project, excludes both metaphysics and theology altogether, reduces psychology to biology, a measure rejected by his fellow-empiricist Mill, and makes all philosophy consist in the totalization of experience and its laws, with a view to the social applications. This he undertakes to effect by organizing the sciences into a unitary system culminating in sociology; a system which shall exhibit the successive categories of experience in their natural order, and facilitate the determination of the most general laws, with no inquiry into reality or cause. He believed the phenomenal order, so far as reflected in human experience, to be all that can be known, and such a knowledge of its laws as may enable mankind to improve its conditions to be the only knowledge needed.

But the sciences had been too much pursued in isolation from one another and Comte saw the demand for unity. "The philosophy of the sciences will consist in substituting the point of view of the whole to that of the parts."³⁴ Herein alone lies the claim of Comte to be considered a philosopher. He perceived the unity of science, though the rational ground of that unity was hid. The whole matter is so well put in the exposition of Comte by Levy-Bruhl that from him a few passages may be quoted: He says:

The human mind is so constituted that the first thing it requires is unity. Understanding is spontaneously systematic. Opinions merely in juxtaposition in the mind, but logically irreconcilable, cannot satisfy it. . . . Whether we know it or not, each of our opinions implies a complexus of connected opinions, all arrived at by the same method as the one in question; and this complexus is itself part of the more considerable whole which finally completes itself in a comprehensive conception of the world given in experience (28). To satisfy the desire for unity, which is its supreme requirement, the human mind demands a conception of the whole which embraces all the orders of phenomena, what Kant calls a totalizing of experience, in a word, philosophy. Now, up to this time the positive mode of thought has

³⁴ Levy-Bruhl, *The Philosophy of Auguste Comte*, authorized translation. New York, George P. Putnam's Sons, 1903. p. 122.

not shown itself in a position to respond to this demand. It has only produced individual sciences. Positive science has been 'special' and fragmentary, always attached to the investigation of a more or less restricted group of phenomena. With a laudable prudence which has been her strength she had applied herself solely to works of analysis and partial synthesis. She has never ventured upon a synthesis of the whole within our reach. Until now theologies and metaphysics alone have made the effort, and this office is, still to-day, the chief reason of their existence; this office must be fulfilled. The human mind is carried by a spontaneous and necessary movement towards the point of view of the universal. Sooner than leave the philosophical problem without an answer, it would remain attached indefinitely to the solutions, chimerical as they are, which theologies and metaphysics offer.

Then asks Levy-Bruhl: "Why should not the positive investigation of the diverse orders of natural phenomena, be reconciled with a theological or metaphysical conception of the universe? Nothing prevents one from conceiving the phenomena as governed by invariable laws, and from seeking at the same time by another method, for the reason which renders nature intelligible" (30-31). But to Comte this seemed impossible. He admitted that hitherto a reconciliation of this kind had seemed indispensable. Theology and metaphysics "have fulfilled a necessary function. Without them positive science could neither have originated nor have been developed. But as she is their heiress she is also their antagonist. Her progress necessarily involves their downfall". "Not that the antagonism between the two modes of thought can be solved by a supreme dialectical struggle in which the theological and metaphysical dogmas would be worsted. It is not thus that dogmas come to an end. They disappear, according to Comte's striking expression, by desuetude, as is the case with forsaken methods" (31). Then further Levy-Bruhl remarks: "Comte has retained Bacon's view on this point, that all scientific knowledge rests upon facts which have been fully observed; and that a system of positive sciences constitutes the indispensable basis for the only philosophy which is within our reach" (58-9).

Now, however strange it may appear, it might be

shown that in this last statement not only do Comte and Bacon agree, but also Kant and Hegel, Aristotle and Shields, whatever inconsistencies in their practice may exist. Such an undertaking as that of Comte, if it does not represent the whole of philosophy, does represent its indispensable point of departure. Positivism disregards the deeper implications of experience; but in its insistence on contingent phenomena, the concrete facts of experience, and their due coördination, as the basis of philosophy, positivism puts first what belongs first in the order of research; and this is its lesson for philosophy. Not only phenomena of this or that particular sort, but all phenomena of whatever sort belonging to the system of the universe, or world-order, must be recognized, classified and organized in the successive categories to which they belong, if we wish to find the larger laws and connections of the whole system. So much the more must this be done if we seek the deeper, metaphysical implications of the world-order. Comte excluded from consideration some large categories of phenomena. But it is only necessary to make good their claim to recognition as properly attested and discriminated facts of actual experience, to determine their place in the cosmic system. When the phenomenal universe of experience is seen plainly to be a universe, and all its parts are seen together in their natural order of relation, then we may hope to discover not only what are called by Comte the encyclopedic laws of its connection, but also the causal implications of these laws.

In Comte's organization of empirical science Shields found the rough model for his own far better organization, which was first projected in a pamphlet of extraordinary scope and vision published in 1861. The metaphysician must indeed say that in the order of reality "All science rests on metaphysics". "Every one of the physical sciences begins with metaphysical conceptions and propositions".³⁵ But in the order of knowledge, the empirical and historical sciences

³⁵ Noah Porter: *Human Intellect*, p. 9. New York, Chas. Scribner, 1868.

come first, and furnish the data philosophy must interpret. The theologian also must insist that in the order of reality the attributes of God come before all else, and constitute the foundation of all science. But in the order of knowledge theology also must begin with experienced facts; and Christian theology has its largest fact in Christ, who is at once its highest organ and final criterion of divine revelation, and the central datum of its system.

The real values to philosophy of Comte were first shown in this country by two former Princeton men; first, by the very distinguished jurist, Horace Binney Wallace (A.B., 1835), in a letter to the Rev. Dr. John McClintock, written from Paris in 1852;³⁶ and then by Shields in 1858, 1861, 1877, 1882 and 1889. The latter's recognition in 1861, of sociology in a cosmic scheme of science for the ends of philosophy was then as novel as his recognition of theology in the same plan; both sciences being regarded by him as susceptible of coördination with all other science on the common ground of attested experience, and by the common use of induction critically applied. The brilliant exposition of Comte by Levy-Bruhl does not show so well as Shields the normal relation of positive science, and its general integration, to metaphysics; still less its relation to theology. It was supposed by Comte that the persistence of theology and metaphysics was mainly due to a want of solidarity in the sciences of experience; and that such a synthesis of all departments of experience as might bring the discovery of its largest laws would satisfy the demand for unity, and smother the demand for supersensible reality. He never saw how an adequate integration of experience, once effected, must make the demand for both more imperative than ever, and supply the very conditions needed for the full recognition of theology and completion of metaphysics. He did not see that the unification of experience can only make more

³⁶ Published in a posthumous volume entitled: *Art, Scenery and Philosophy in Europe*. Philadelphia, 1856.

urgent than ever the question of the principle of unity; that, indeed "Every approach towards a scientific comprehension and generalization of the facts of the universe must carry us upward toward the higher realities of reason".³⁷

What Comte made the whole of philosophy, Aristotle viewed as a secondary philosophy that in the order of knowledge precedes the first; and Edward Caird remarks of Hegel that "Sometimes he seems to forget, what he himself teaches, that science must first have generalized experience, and determined it by definite categories, ere it is possible for philosophy to give its final interpretation."³⁸ This statement of Caird, and teaching of Hegel, not his practice, indicates precisely the relation of the special sciences to philosophy intended by Bacon and exemplified by Shields. It also vindicates the true primacy of Bacon in modern philosophy, as not only chronologically first, but logically prior to all who follow; as, despite his misunderstanding of Aristotle, the first man after Aristotle to see that a cosmic philosophy must be based on a cosmic induction of experience. But how a cosmic induction for the ends of philosophy is possible, and can be effected, has been shown by Shields alone.

The actual development of modern philosophy on its idealistic side from Locke to Hegel, did certainly have its beginning in Descartes. But as an interpretation of all experience in terms of reason the legitimate development of philosophy has in Bacon its modern point of departure. The opening sentence of the *Novum Organum* shows that the

³⁷ B. F. Cocker: *Christianity and Greek Philosophy*, p. 175. Also, "The attempt of positivism to confine all human knowledge to the observation and classification of phenomena, and arrest and foreclose all inquiry into causes, efficient, final and ultimate [primary] is simply futile and absurd. It were just as easy to arrest the course of the sun in mid-heaven as to prevent the human mind from seeking to pass beyond phenomena, and ascertain the ground and reason and cause of all phenomena. The history of speculative thought clearly attests that in all ages the inquiry after the ultimate cause and reason of all existence, the ἀρχή or first principle of all things, has been the inevitable and necessary tendency of the human mind, to resist which scepticism and positivism have been utterly impotent." *Op. cit.* 172.

³⁸ *Encycl. Brit.* 9th ed., article "Metaphysics," *ad fin.*

problem of world-order precedes the problem of world-ground: "Man, as the servant and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him; and he neither knows nor is capable of more". All physical phenomena and all mental phenomena are alike comprised by Bacon in the realm of nature, or world-order; and he unmistakably intended the application of induction no less to psychical, social and political phenomena, than to biological, chemical and mechanical facts, as appears in several passages of his writings. The words just quoted, and so often quoted, are almost repeated in the famous saying of Kant that only in experience is truth. Kant accepts the Humian limitation of experience to bodily sense; although his whole analysis of reason in the three *Kritiken* involves intellectual and moral orders of experience wholly distinct from anything found in sensation. His categories and moral law are known to him solely as a conscious experience of this other kind. But to philosophy experience of whatever sort is nothing at all without its rational implications; and Bacon would have us first make sure what the concrete experience is, then generalize and totalize experience, and last, determine its primary implications. Who has ever shown a better order for philosophy than this? The order corresponds with the very constitution of the mind, and the three stages of knowledge known since Plato, followed more or less unwittingly by all men, though seldom consistently in philosophy.³⁹ "True philosophy", says Bacon, "is that which is the faithful echo of the voice of the world, which is written in some sort under the dictation of things; which adds nothing of itself, which is only the rebound, the reflection of reality."⁴⁰ By this he means that philosophy

³⁹ William T. Harris: "The most important discovery ever made in psychology is this one of the three ascending steps or grades of thought, which any one may take, with due study and meditation. It is attributed to Plato." *Psychological Foundations of Education*, p. 32, ff. All the writings of W. T. Harris emphasize and illustrate this topic.

⁴⁰ *Inst. Magna*.

must stick to the facts, and gather all the facts it can. He does not mean that philosophy should not seek the implications of given facts, even if they should lead us to synthetic judgments a priori. How, Kant asks, are these judgments possible? They are possible as necessary implications of experience, and as logical antecedents of reason. Why should it be any more mysterious, or any less, that reason can find necessary antecedents of given terms than find necessary sequents? And since both alike may be necessary and self-evident why is one result either more or less valid than the other? Bacon was no mere empiricist. Cousin has noticed how Bacon aims to combine the empirical and rational methods, and says in the very Preface to the *Instauratio* that their divorce is fatal to both science and humanity.⁴¹ De Staël says that "Bacon adhered much more than is believed to that ideal philosophy which, from the days of Plato down to our own, has constantly reappeared under different forms".⁴² And Coleridge, who was far better read than most in both Bacon and Plato, maintains in *The Friend*, that they are not antagonistic, but strictly complementary to each other.

The phenomenal universe of experience must be surveyed as a universe, in due order and proportion of parts, before any sufficient explanation can be offered in terms of reality, whether absolute or contingent. Hence positive science goes before metaphysics to prepare the material with which metaphysics has to do. And what makes a science positive, is not, as Comte supposed, the absence of the metaphysical factors, but the presence of all the phenomenal facts. Comte has no proprietary rights in the term positive science that he should impose on all men his own conception of its meaning. He did much to illustrate and emphasize its relation to philosophy, but he neither originated the term nor understood its scope. The real founders of modern positivism before Comte, were Bacon, Hobbes and Hume, and Kant

⁴¹ Cousin-Wight: *History of Modern Philosophy*, Vol. II, 81.

⁴² *Germany*, Vol. II, 124.

himself. H. B. Wallace, already named, has said: "Of the positive method, as applicable to all subjects, Bacon had a perfectly true apprehension. I find scarcely anything in Comte that was not beforehand in Bacon. But Comte, by his profound and perfect exposition of positivism, has enabled us to understand much in Bacon that without him we should probably not have understood. In speaking thus of Bacon, Lord Verulam, I am, of course, aware of the circumstances to which Forster long ago called attention, that much of the doctrine of the *Novum Organum* is to be found in the *Opus Majus* of the elder Bacon". Wallace refers to a reviewer of Comte who thinks Comte mistaken in regarding Bacon as the apostle of positivism, and Wallace replies: "I think that he was so; unless you prefer to call him the inspired prophet of the system of which Comte is the enlightened demonstrator". "From his atheism [that of Comte] I totally dissent. Atheism may be the accident of the individual; it is not a characteristic of the system. In my view, the positive system is a certain and universal method; and religion, the religion revealed to the church and recorded in the inspired Scriptures, is a reality as certain as life itself; and the correct application of the positive method to the subject of religion, so far from upsetting, will verify and demonstrate the Catholic faith. In attempting this application M. Comte has altogether broken down."⁴³ Ueberweg says of Kant, it was no small part of his service "to vindicate for empirical investigation complete independence in the sphere of phenomena".⁴⁴

Physics itself in its most modern form is inseparable from

⁴³ *Art, Scenery and Philosophy in Europe*, 1855, pp. 340-1. These words were written by a man whose death is deplored by Comte in the Preface to his *Système de Politique Positive*, as that of an eminent disciple, "destined without doubt to have become one of the chief pillars of positivism." "In him, heart, intellect and character united in so rare combination and harmony, that he would have aided powerfully in advancing the difficult transition through which the 19th Century has to pass."

⁴⁴ Ueberweg: *History of Philosophy*. New York, 1874. Vol. II, 135.

metaphysical presuppositions of power, energy and force, even if it pretends that cause is only antecedent, ignores the notion of purpose, and refuses to follow Plato and Aristotle, Bacon and Newton and Agassiz in looking at the laws of nature as ideas in the mind of God, or his habits of action. Yet even by physicists so-called matter is resolved into a phenomenal effect on the human mind of some entirely supersensible force, which is never itself directly observed, but only inferred from these effects. And no kind of experience can be justly excluded from the purview of any philosophy meant to be cosmic. No science possessing foundations in experienced facts can rightly go unrepresented. If psychology and the group of sciences called sociology have any such facts, although this has been frequently denied, they belong to science no less than physics and biology. For science consists in critically organized facts in any department of experience, and for its organization only requires a sufficient variety of well attested facts susceptible of being reduced to law. Moreover, every science of experience must furnish data to philosophy.

The highest plane of experience is that of religion, though a particular form of religion may be debased. The universal assumption of religion is that man is related not merely to his fellow man in a moral and social way, but also to a spiritual world that is, at least ordinarily, concealed from sense. If religion has a well attested phenomenology of any sort, internal or even external, wholly subjective or even objective, the science dealing with these facts ought to be recognized in philosophy. This is what Bacon should have seen. The facts of religion have during many centuries been organized, with their metaphysical implications, in the science of theology. Between the lowest and highest forms of religion there is a long ascent, like the ascent of life from the amoeba to man. As biology deals with the whole ascent of life, but particularly with its most elementary forms, while anthropology deals with its terminal exhibitions in man, so com-

parative theology is concerned with all religion as such, and Christian theology with its highest forms. It does not however follow that religion originates in its lowest forms. Retrogression is as common a phenomenon as upward progress in the scale of life. Many types of life show no recognizable connection of a genetic kind with the types beneath them; and although the first forms of religion may have been extremely simple it does not follow that they were its lowest and its worst. In vegetable and animal life forms among the lowest may still be considered perfectly normal; but the lowest forms of religion are conspicuously abnormal. They bear all the marks of degradation from some better type, and the forms that came first may have been as normal in type as they were simple.

The Christian religion, with its Hebrew original, reaches us to-day primarily through the united testimony of ancient witnesses; and is corroborated in the subsequent experience of those who accept it on its own terms of obedient faith, in the measure of conformity to those terms. These ancient witnesses substantially concur in their report of a divine revelation entering into the actual experience of men, and of the response which it received. They represent religious faith and life as primarily the response and reaction of man to a revelation objective and supernatural in its source. As compared with any form of revelation to be found implied in common experience the Hebrew prophets and apostles report an overt and explicit revelation, transcending common experience, not however contravening it; and exhibiting an obvious, articulate, progressive and cumulative approach of God to man, continued at intervals through many centuries and in different ways, and to be resumed at the conclusion of the present aeon in the divine government of the world. This long continued and varied experience they record, with the sentiments inspired by it. By this experience is governed their whole conception, not only of God, but also of the world and man, nature and history, duty and destiny. If we may believe the record, this revelation,

which is transmitted in the form of written testimony to us, was received by its primary witnesses in the form of a manifold experience which, however manifold, is coherent. All its events and contents appear vitally connected, as if, by laws of their own, they all proceeded from one source, and for one end, the self-preservation of God in order to accomplish both the education and redemption of man.

On the assumption that the testimony constitutes a valid consensus of trustworthy witnesses to the actual experience of an overt revelation from God to man, whereby God has made Himself more plainly known than would otherwise appear, the data and contents of this revelation have been organized into the science of Christian theology, crowning all other sciences of experience with better means of knowing God, and His relations to the world and man, than any that we otherwise possess. The claims of this testimony to confidence were severely disputed in the first centuries of Christianity, and are so again in the two centuries past. For all who accept the claims, Christian theology, as a science, has ample foundations in a large and rich experience, well attested in the beginning, and well corroborated in all subsequent history to this day; corroborated in a great variety of ways. In the face of all contradiction these claims are still maintained, not only by multitudes of plain believers, who have experienced their power and worth in life, but also by large numbers still of the best equipped scholars to be found, who have given these claims their most critical attention. A Christian theology accepting these claims to an overt revelation can in these days only exist as a science, and perfect its form and strength, by facing persistent and violent contradiction. But this condition is not peculiar to theology, unless in its degree; for every science of experience has matured and perfected its evidence and form by overcoming contradiction. No advance in science was ever made on any other terms. This is an inevitable incident of human life, and knowledge and character upon earth. It is not only inevitable, but indispensable to the perfection of any character and any science.

It is the function and prerogative of philosophy, as the science of sciences, the organizing head of all the sciences, and master of ceremonies in the realm of knowledge, to unite all means of knowledge in all fields of research, and adjust conflicting claims in order, so far as possible, to gain a wholly rational, self-consistent, synthetic and sufficient view of the world and man and God. Shields has shown how the unity of science demands the coördination upon equal terms of Christian theology with all other science, and how philosophy can answer this demand.⁴⁴

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⁴⁴ Just how he does this must be told elsewhere. Here it may be said of the result that the *Philosophia-Ultima* is the best expression ever given to the unity of science. It is the best attempt hitherto made to exhibit the normal relation to each other of all the sciences based in experience, of theology as such a science to all the rest, and of all special science, with theology included, to philosophy, viewed as at once their initial, terminal and most universal form. It is the best attempt to reflect in a unitary organization of science the integration of human experience; to show how the phenomenal universe must be rightly described before it can be explained in terms of reality and sufficient reason; to put the questions and answers chiefly concerned in acquiring a knowledge of world-order as preliminary to the ulterior problems of philosophy, or knowledge, being, and divine revelation as such. Before these highest problems and their corollaries are considered a cosmic induction must be concentrated on the three leading factors of world-order, the phenomenal origin, course, and goal of things, following the successive planes of experience in their natural ascent, until a just conspectus of the whole is gained. The need of determining by the most impartial review of evidence what in its fundamental features the world-order actually is before proceeding to define its ground, or declare that this cannot be known, involves a function of judicial umpirage in philosophy of which this treatise offers an unsurpassed statement and example.

A comprehensive research conducted by the method of this organon will demonstrate the existence of relations essentially congruous, complementary and proportional between the world-view, found in the Christian canon and the properly accredited data of all science, will prove the supposed want of harmony in these sources to be merely a misunderstanding, and will vindicate, illuminate and greatly enrich the purely Christian conception of God and the world in a synthesis of all truth known to man.

INCIPIT SERMO SANCTI AUGUSTINI EPISCOPI
DE DILECTIONE DI ET PROXIMI

Dicturus sum dilectioni uestrae de ipsa dilectione de qua Dominus ait: *Diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex tota uirtute tua, et diliges proximum tuum tamquam te ipsum.* Hoc enim uoluit quia *In his duobus praeceptis tota lex pendet et prophetae.* Diliges ergo Dominum Deum tuum et diliges fratrem tuum, quia *qui diligit fratrem suum in lumine manet et scandalum non est in eo. Nam qui odit [odet MS] fratrem suum in tenebris est usque adhuc, et in tenebris ambulat, et nescit quo eat quoniam tenebrae excecaverunt oculos eius.* Noli ergo cum oras male optare inimico tuo qui te forte laesit ut dicas, Deus occide inimicum meum, quia hinc primo ipsi Deo facis iniuriam. Dicendo ei occidi, te facis iudicem et Deum quaeres esse tortorem. Non times ne respondeat tibi Deus et dicat; “Stulte, [Stultue MS] male optando inimico tuo, recessisti ab amicis meis, et factus es mihi per odium inimicus [inimicos MS] qui fuisti per dilectionem amicus [amicos MS]? Audis scripturam dicentem, *Qui fratrem suum odit homicida est.* Ecce occidisti, ecce homicida manes. Si homicidae pepercero, quem occido? Noli me ergo petere quod non uis ut faciam in te. Patiens sum tibi; patiens sum et illi, quia nolo mortem peccantis quam ut reuertatur et vivat.” Amate ergo uos, fratres carissimi. Amate amicos. Amate inimicos. Quid inde perdetis unde multos adquiretis? Ipsum Dominum audiamus in euangelio dicentem: *Mandatum nouum do uobis ut uos inuicem diligatis.* In hoc cognoscent omnes [MS. omnis] homines quia uere discipuli mei estis, si dilectionem ueram in inuicem habueritis. Ipse Dominus, qui praecepit ut nos inuicem diligamus, uidete qualiter dilexerit omnes. Dilexit discipulos suos sequentes se ut comites. Dilexit iudaeos persequentes se ut inimicos; praedicauit discipulis regnum caelorum. Audierunt eum et dimissis omnibus secuti sunt eum, et ait illis: *Si feceritis quod Ego mando uobis, iam non dico uos seruos [seruus MS] sed amicos [amicus MS].*

Ergo amici erant qui quod iubebat [iuebat MS] credentes faciebant. Ibi pro eis orauit ubi ait: *Pater, uolo ut ubi Ego sum ei ipsi sint mecum, et videant gloriam meam quam dedisti mihi ante mundi constitutionem.* Quod dicit [MS. dum] "Pater," quia filius est ostendit; quo [d] dicit "uolo," unam uoluntatem unamque potestatem se et Patrem habere demonstrauit. Sed numquid pro amicis orauit et pro inimicis tacuit? Audi et disce. In ipsa passione sua cum cognosceret Iudaeos frementes, aduersus se saeuientes, undique crucifigendum clamantes, furendo insultantes, clamauit uoce magna ad Patrem, et dixit: *Pater, ignosce illis, quia nesciunt quod faciunt.* Tam quam diceret: Excecavit illos malicia sua; ignoscat illis clementia tua. Et tamen non fuit inanis postulatio eius ad Patrem, quia multi Iudaeorum postea crediderunt. Et sanguinem quem fuderunt saeuientes, biberunt credentes. Et facti sunt sequentes, qui fuerant persequentes. Haec uia, qua ambulauit Christus. Ipsum sequamur ut non inaniter Christiani uocemur.

HERE BEGINNETH THE SERMON OF S. AUGUSTINE ON THE LOVE OF GOD AND ONE'S NEIGHBOUR

I am going to tell all of you, who love, of that love of which the Lord said: *Thou shalt love the Lord, Thy God, with all thy heart and with all thy mind and with all thy strength; and thy neighbour as thyself.* He wished this because on these two commandments hang all the law and the prophets. Thou shalt love, therefore, the Lord thy God; and thou shalt love thy brother, for *he that loveth his brother abideth in the light, and there is no offence in him. But he that hateth his brother is in darkness until now; and walketh in darkness, and knoweth not whither he goeth because the darkness hath blinded his eyes.* Do not therefore, when thou prayest, wish ill to thine enemy who may have injured thee, so that thou sayest: "O God, slay mine enemy." For thereby in the first place thou doest wrong against God Himself. By asking for him to be slain thou

makest thyself the judge, and thou askest God to be the executioner. Art thou not fearful lest God should answer thee and say, "O foolish man, by wishing ill to thine enemy, thou hast left the company of my friends, and by thy hatred thou art become an enemy, who wast formerly a friend? Dost thou not hear the scripture which saith: *He that hateth his brother is a murderer?* Behold, thou hast killed; behold, thou continuest to be a murderer. If I spare a murderer, whom should I slay? Ask me not to do to another what thou dost not wish me to do to thyself. I am patient with thee. I am patient also with him, because I desire not the death of a sinner, but rather that he should return and live."

* Therefore, beloved, love your brethren; love your friends; love your enemies. Why use for destruction the means whereby many will be won? Let us hear what the Lord says in the gospel: *A new commandment give I unto you that ye love one another. By this shall all men know that ye are indeed My disciples, if ye have true love one to another.*

The same Lord, who hath commanded us to love one another, behold, how He loved all men! He loved His disciples who followed Him as His companions. He loved the Jews who persecuted Him and were His enemies. He promised His disciples the kingdom of heaven, and when they heard Him, they left all, and followed him. And He said to them: *If ye do what I command you, I call you no longer servants but friends.* Therefore they became His friends, as many as believed and did what He commanded. And for them He prayed when He said: *Father, I will that they may be with Me and behold My glory which Thou gavest Me before the foundation of the world.* In that He said "Father," He showed that He was the Son; in that He said "I will," He showed that He and the Father are one in will and one in power. But did He not pray for His friends, and ask nothing for His enemies? Hear and learn. In His very passion, when He knew the Jews were mad against

Him and were crying everywhere "Crucify Him," and had stripped Him, and mocked Him, He called aloud to the Father and said: *Father, forgive them, because they know not what they do*; as much as to say, "Their malice hath blinded them; but let Thy mercy pardon them." And His request was not in vain; for many of the Jews afterwards believed. And the blood, which they shed in anger, they drank in their new faith; and from being persecutors they became followers.

This is the way in which Christ walked. Let us follow Him, lest we be called Christians without being Christians.

Oxford, England.

E. S. BUCHANAN.

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A NEW (?) SERMON BY S. AUGUSTINE. In the Library of Mr. Pierpont Morgan, at 33 East 36th St., New York City, there is an ancient yellow vellum manuscript of sixty-seven leaves, containing sermons by S. Augustine. The manuscript is at least twelve hundred years old, and is the record of sermons preached in North Africa fifteen hundred years ago by the world's greatest Doctor of Divinity.

On my second visit to Mr. Morgan's Library on October 20th last I began to decipher the faded Latin text of this the last sermon in the manuscript. My copy is here given with a liberal English translation, in the hope that it may be of especial interest at the present international crisis.

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REVIEWS OF RECENT LITERATURE

PHILOSOPHICAL LITERATURE

Fries' Lehre von der Ahndung in Ästhetik, Religion und Ethik, unter Berücksichtigung von Kant, Schiller und Jacobi. Von GEORG WEISS, Lic. theol. Göttingen, Vandenhoeck & Ruprecht. 1912. S.vi+191. Geheftet. M.5.

The views of Jacob Friedrich Fries (1773-1843) have had an intermittent vitality. The first "Fries'sche Schule" was founded by Ernst F. Apelt (1812-1859) Professor of Philosophy at Jena. The effort did not arouse wide interest and soon ended. After 50 years, Leonard Nelson in 1904 published "Die Kritische Methode und das Verhältnis der Psychologie zur Philosophie" and began the "Neue Fries'sche Schule". Since then Fries' works have been reprinted and many expository and commendatory treatises have been published. The widespread interest in Psychology has undoubtedly made the time ripe for the revival of a "Kantianism psychologized" and the equally wide attempts to find some restatement of religion that will meet the demands, co-called, of modern culture, has also contributed in no small measure. Professor Rudolph Otto has aided the religious development of the School by his application of Fries' thought to the Philosophy of Religion, while Professor Bousset contributes an introduction to the recent reprint of Fries' philosophical romance, "Julius und Evagoras."

The author of the present work is not a "Friesianer." Nevertheless his exposition of the system of Fries in general and the doctrine of "Ahndung" or "presentiment" in particular, occupying the greater part of the book (pages 1-117), is entirely free from bias. It is an exceedingly painstaking and thorough piece of work, the only criticism of which might be that so much attention is paid to the trees, that one is in danger of overlooking the wood. Certainly the reader who is not a "Fachmann" will make little out of it. The remainder of the book is devoted to an equally painstaking criticism of the system, in which the logical attack is pushed with such vigor that the historical value of Fries is in danger of being obscured.

Of most interest to the ordinary reader is the account on pp. 117-126 of how Fries' personality influenced his views: a rather favorite method of approaching philosophy to-day and one that is surely not devoid of value. The father of our philosopher was a Herrnhut divine who for some reason gave his child when five years of age into the keeping of the Brotherhood of Niesky to be cared for and educated. He grew up a lonely, reserved, and imaginative youth, whose favorite studies were Mathematics and Homer; from the former

he acquired clarity of thought: from the latter, a love for the beautiful in nature and art. The pietism of the community palled upon him: he was not attracted by it to "the pale Christ" but rather repelled. From 1792-1795 he studied theology and for the first time came into contact with the culture of the day. He soon became a Deist in religion, reducing his articles of faith to three: God, Freedom, and Immortality. During this period he came under the influence of Jacobi and of Kant and from that time called the True, the Beautiful, and the Good the three fundamental ideas of his life. In 1796 he began his "*Neue Kritik der Vernunft*", a work which was literally his life-work since he elaborated it until his death in 1843. We thus receive the impression of a scholarly, reserved and amiable nature who, finding that his religious needs were not satisfied by his early teachers, set about the task of reconstruction and solved it by a theory of "*Ahndung*" or presentiment.

To understand this theory we must remember that Fries took over nearly the whole of the Kantian system, but differed in the method of proving the existence of the *a priori* forms of knowledge. Kant's proof is speculative, the forms are logically demanded; Fries' proof is empirical, the forms rest on inner observation. This position he attempts to make good by the elaboration of a faculty psychology: reason grasps the ideas while faith reveals as certain the absolute existence of things. What "mediator" is to be found between these two faculties of the soul? Fries brings in "*Ahndung*," feeling or presentiment, a faculty by means of which we see the eternal verities in the changing phenomena. Thus when the phenomenon is seen to be the symbol of the eternal, we behold beauty; when the finite is felt to be the symbol of the infinite, there is religion.

Weiss ends his criticism by saying that the presuppositions of Fries, not being above doubt, do not afford an adequate basis for theology. Again, to merge religion in aesthetics is to fail to recognize the special character of the religious consciousness. The two are not alien but neither are they identical. Hence while one may recognize with thankfulness the enrichment of our knowledge of the psychological aspect of religion brought about by Fries and his disciples, nevertheless one cannot but regret that the attempt has been made to put the more inclusive term, religion, under the less, aesthetics.

Lincoln University, Pa.

GEORGE JOHNSON.

Plato: Moral and Political Ideals. By ADELA MARION ADAM, M.A.
Lecturer at Girton and Newnham Colleges, Cambridge. Cambridge:
at the University Press. New York: G. P. Putnam's Sons. 1913.
Pp. viii, 159. 40 cents.

This is No. 69 of "The Cambridge Manuals of Science and Literature." It was written in answer to the request of the Editor of the series for "a clear account, intelligible to the plain man, of what Plato did in the moral and political sphere". It amply meets these requirements; and there is probably no manual of equal size in any language

that will introduce the beginner so clearly and interestingly to the writings of the most brilliant of Greek thinkers as does the present volume.

The opening chapter traces the development of Greek Ethics and Politics before Socrates. This is followed by a lucid sketch of the moral and political teaching of Socrates. This finishes the introductory matter, and chapter iii begins with the main topic of the book which is then developed with unusual symmetry. There are, as is well known, two extreme views as to the composition of the dialogues. Schleiermacher held that Plato attempted consciously to work out a system and that the differences in the dialogues are intentional; Hermann was of the opinion that Plato wrote with no definite plan so far as the whole is concerned, each dialogue representing the topic in which he was interested at the time. In either view the problem is to determine the order of the dialogues in relation to time and logic. Mrs. Adam's scheme is as follows: first, as usual, come the dialogues of the Socratic period, the *Apology*, *Crito*, *Euthyphro*, *Laches*, *Charmides*, *Lysis*, and *Lesser Hippias*. An interesting analysis of each is given to show that, except in the *Laches* and the *Charmides*, Plato does not advance beyond the thought of Socrates that "all judgment and forecasting whether any given action is good in itself and likely to be beneficial in its results, is beyond the province of human reason, so that, if knowledge on such subjects is desired, appeal must be made to the gods, through the art of divination." Mrs. Adam is of the opinion that Plato did not agree with this and that his advance beyond Socrates was due to his desire to replace divination by the "science of the good." This science is explained in the *Charmides* while the *Laches* and the *Euthydemus* already presuppose it. It constitutes virtue; can it be taught? The answer to this question carries us into Plato's views of Education (in the *Protagoras* and the *Meno*) and (in the *Gorgias* and the *Phaedrus*) of Educators, the Sophists or Rhetoricians. The *Symposium* and the *Phaedo* portray one who was ideally educated, a true lover of wisdom, and the question naturally arises, is it possible to produce others like him? Yes, provided there be an ideal society. This is described in the *Republic*, a dialogue "the subject of which is the sum of human life in its ethical, political, religious and philosophic interests." The remainder of the book points out in detail many interesting ways in which Plato anticipated later civilization, as in the value attached to education—indeed Mrs. Adam assures us that if his suggestions with reference to the education of young children had been followed out, Froebel and Montessori would have been anticipated by more than 2000 years; in the position of equal opportunity assigned to women; in communism and state regulation, etc.

Perhaps Mrs. Adam has not given enough importance to the effect of the Orphic religion upon Plato's views; again, the emphasis on his moral and political ideals may have obscured other just as salient points

in his system; while of course not all will agree with the placing of the dialogues. Nevertheless these are minor matters compared with the excellences of the book. To all who believe that "depth in philosophy bringeth men's minds about to religion" and who desire a plain guide to a first hand knowledge of the great poet-philosopher of Greece, this little volume may be earnestly commended.

Lincoln University, Pa.

GEORGE JOHNSON.

APOLOGETICAL THEOLOGY

Christianity and the New Age. By GEORGE PRESTON MAINS. New York, Cincinnati: Methodist Book Concern. 1914. 8vo; pp. xi, 364. \$1.50 net.

We have here a series of papers, rightly optimistic in spirit and clear and vigorous and interesting in style, which aim to set forth, specially in view of present day problems and conditions, the foundation rock of our religion or "The Incomprehensible Christ"; the "Factors of Limitation" such as "Rational Readjustments," "Biblical Criticism," "Secularized Education," "Educated Leadership," "Plutocracy" and "Socialism"; and the "Factors Prophetic" such as "Christianity's Leavening Life," "Christian Missions," "The Inworking God," "The Divineness of Man," "Modern Prophets," "Prophetic Vistas" and "The Abiding Church." A selected "Bibliography" and a full "Index" close the volume.

These are instructive and stimulating chapters. That on "Christian Missions" is a splendid chapter. They should all be helpful, as the author intended, to laymen as well as to ministers; and, perhaps, to laymen specially.

We regret that while evidently trying to deal fairly with the capitalist, Dr. Mains has not been able to clear his mind of the error that large wealth is in itself sinful. For example, on page 201, he comes out strongly against "the overgrown private fortune." He declares against it, not on the ground that it has been dishonestly or selfishly acquired, nor yet on the ground that it is being improperly used: but on the grounds, that it is "overgrown", in that it excels "inordinately personal needs"; that it has not been acquired by the owner's unaided exertions; and that there is an "irreversible moral judgment" abroad against it. Who, however, may decide what are the personal needs of another? What would be inconceivable luxury for one would be impossible poverty for someone else. Moreover, if it is right for one to have and to use and to enjoy merely what he has acquired only by his own unaided efforts, then what will it be right for us to have and to hold and to enjoy? Our best blessings have all been given to us, and no man is so self-made that many others have not contributed to his success. And as to an irreversible moral judgment, it is to beg the whole question, to fall back on this until it has been shown that

it is both irreversible and true. To come to the point, has not our author made the common mistake of confusing quantity with quality? A large fortune may be and usually is dangerous to the possessor of it, and that whether he has inherited or earned it; just as height may be dangerous, and is so when one is in a shallow rifle pit: but the danger from size or height is not sinful. We should try to make a big boy good; we certainly should never try to stop his growth; that would be an outrage. And in like manner, instead of endeavoring to cripple the multi-millionaire, we should pray all the more earnestly that God would enable him to recognize and to discharge his stewardship. Nor may it be replied that, on the whole, more good would be effected through many small fortunes than through a few great ones. That is too big a question to discuss now, but it is at least an open one. Ability to amass a vast fortune, or to hold it if inherited, usually and, it would seem, necessarily implies wisdom most effectively to use and distribute it; and after all, is it not God's method in every sphere to work on and elevate and bless the mass through individuals chosen and developed out of the mass? This is the idea which underlies the whole plan of redemption.

Princeton.

WILLIAM BRENTON GREENE, JR.

The Stars not Inhabited. Scientific and Biblical Points of View. By PROFESSOR L. T. TOWNSEND, D.D., S.T.D., Author of "Credo," "Art of Speech," "Fate of Republics," etc. New York: Eaton & Mains. Cincinnati: Jennings & Graham 1914. 8vo, pp. 254. Net \$1.00.

This interesting and almost fascinating book is characterized by the author's well-known wealth of information, his clearness of style and sanity. He takes the view, taken too by no less an authority than Alfred Russell Wallace, that the stars are not inhabited; and he also believes that they find their true and sufficient purpose in their ministry to man's education and delight; and he bases on this position a not inconclusive argument for the supremacy of man in the universe. He infers further, the inspiration of the Bible from the fact that it nowhere teaches or implies that the stars are inhabited, though the trend of opinion, both scientific and theological, as he shows by many and learned citations, has been the other way.

To Professor Townsend's exegesis of Scripture or interpretation of nature we have little exception to take. It does not seem to us, however, that in proving that the stars are not inhabited he has proved that they were necessarily made for the edification of man. It would seem to us more reasonable that they should have been made for the glory of God by the revelation to angels and men of his wisdom and power. Indeed, is not this what the Nineteenth Psalm affirms when it says that "the heavens declare the glory of God and the firmament sheweth his handiwork"?

It also seems to us strange that our author has not even raised a question as to the relation of the angels to the stars. In fact we

must reject even his exegesis of Scripture when he says (p. 189) that "the Eighth Psalm is the only passage in the entire Bible on which can be built a theory that there are created intelligences in the universe that are of more importance or that outrank humanity." On the contrary, we are constrained to hold with Dr. Chas. Hodge (Sys. Theol. Vol. I, p. 637) that "if the distance between God and man be infinite, all analogy would prove that the orders of rational creatures between us and God must be inconceivably numerous. As this is in itself probable, it is clearly revealed in the Bible to be true." In view of this it would seem not unlikely that the practically countless and inconceivably magnificent worlds of space should have some reference to the innumerable host of glorious angels. That they should be their temporary, if not their permanent, abodes would not be an improbable conjecture. Nor would this be weakened by our author's contention that physical life, at least as we can conceive of it, would be impossible under the conditions known to obtain on most, at any rate, of the stars. Pure spirits, the angels are independent of physical conditions, though by no means incapable of appreciating them. That they inhabit the stars this does not prove, but it at least opens the way for a theory which in itself would seem to be probable.

Princeton.

WILLIAM BRENTON GREENE, JR.

The Proof of God. By HAROLD BEGBIE. Author of "Twice Born Men."

New York, Chicago, Toronto, London, and Edinburgh: Fleming H. Revell Company. 1914. 8vo, pp. 159.

The writer of this "modest book," to quote his own preface, "does but attempt to gather up and present in a companionable summary the discoveries and speculations of those learned men so far in advance of the general host that they have almost forgotten the Doric of humanity". His aim is certainly a worthy one, and his achievement is not wholly unworthy of it. If he has not made a profound subject clear for those who will not think for themselves, he has probably made it clearer for some who are trying to think for themselves. Of special helpfulness are his two letters; one "Concerning the Belief of Men of Science," the other, "Concerning the Tendency of Modern Thought." We agree with him that this tendency is idealistic and toward belief in God. We wish that we were also sure that it is toward belief in God as revealed in Christ.

Princeton.

WILLIAM BRENTON GREENE, JR.

A Pilgrim of the Infinite. By WILLIAM VALENTINE KELLEY. New York, Cincinnati: The Methodist Book Concern. 8vo, pp. 84 50 cents net.

This attractive booklet is "an argument for personal immortality". The considerations urged are not new; but they are all valid; and they are presented with a richness of style, with a wealth of illustration, and with a fervor of conviction, they are not common, and that make this little volume a tonic needed much and widely in this age of doubt.

Princeton.

WILLIAM BRENTON GREENE, JR.

The Dilemma of the Modern Christian: How Much Can He Accept of Traditional Christianity? By EDWARD H. EPPENS. Boston: Sherman, French & Co. \$1.20 net.

The subject-matter of this volume is stated in its title. The method is the ever popular one of tearing away all the traditional foundations of the Christian Religion and then seeking to build a more stable and modern faith on the basis of the inner consciousness of the spirit of Jesus revealing to us the Almighty as a God of Love. This new faith is supposed to rest on no shifting interpretation of alleged historical facts but is rather independent of any historical facts. It would, indeed, survive just as surely if it could be proved that Jesus never lived. Mr. Eppens affirms that our present orthodox faith is impossible to the modern man who has little or no respect for theology or theologians and who is filled with the scientific spirit.

Just here lies the fallacy of the whole book. The modern man as here portrayed is not one who has the real scientific spirit—a spirit which is critical yet humble, which forms its theories to suit its facts and not its facts to suit its theories. The spirit of Mr. Eppens' man is that of a follower of modern German philosophy of a certain school. It forms its theory first and then patiently reconstructs all history to suit this theory. The results are what might be expected. We are told that we know nothing of the life of Jesus except a few scattered facts. The Gospels are not history at all but only the glowing interpretations of worshipping followers. The whole Christian Church including those who knew Jesus in the flesh and who founded the Church did not understand what they heard and saw and experienced. It has been left for modern discoverers to unearth a principle of interpretation by which we can see and hear so clearly that we can correct Peter and Matthew, John and Paul, and can make such statements as the following: "It may be stated with the utmost confidence that if there is any one certain result which we owe to the comparative study of the gospel narratives it is the conviction that Jesus did not speak as the fourth gospel reports him to have spoken." The life of our Lord is made to conform to the limits of other human lives. All is simplified and whatever does not agree with the theory of the writer or of his spiritual guides is cast aside as unhistoric. The method used is that of philosophy at its very worst. It is wholly unscientific.

For any truly scientific study of the life and person of Jesus the first step must be to evaluate His present power and authority. It will immediately be found that He stands absolutely alone and absolutely unique. (This the author of course grants.) Then as the immense difference separating Him from all other men begins to develop more and more clearly a really scientific study will turn to the reports of Jesus' earthly life not to find it like all other lives but looking for the exact opposite—expecting to find it far above and beyond them. Jesus Christ is now working miracles of spiritual regeneration and is now recognized as the perfect revelation of God. He is now the great judge of the lives of men. His is now the supreme saving power of

God. And His personality is as inexhaustible now as it has ever been. All these things must be accounted for. They are incontestable.

To one who will begin with these evidences of the present glory of Jesus the fact that His followers reported miracles as occurring during His life will only be natural, for He is in Himself the greatest miracle of all. The resurrection of Jesus will be accepted as certain, for there is overwhelming evidence that He is now alive. His teaching as recorded in the Gospel of John will be joyfully accepted because it so perfectly expresses what the experience of millions of His followers through eighteen centuries has proved to be true.

There is one fact that is becoming more and more clear to all scientific investigators at the present time. It is the complexity of all life and, in truth, of all things. No simple explanation can be final. We are continually learning how little we know. The philosophy of Mr. Eppens and his school is one that seeks to simplify and reduce all to one scheme or type. The task is hopeless. And its most hopeless efforts are those that seek to limit and thus to harmonize the revelations of the Almighty.

Philadelphia.

GORDON M. RUSSELL.

Christ and the Dramas of Doubt. Studies in the Problem of Evil. By RALPH TYLER FLEWELLING. New York: Eaton and Mains. Cincinnati: Jennings and Graham.

The problem of evil is so old and so apparently insoluble that the freshness and clearness of Mr. Flewelling's discussion will come as a surprise and inspiration. Whether one will desire to follow the author in all his opinions or not will make little difference. There is here an abundance of comfort and help for all and especially for any one who has been plagued by the shadow of doubt and who earnestly desires to be free from it. An outline of the contents of this admirable book may well serve as a basis for its review.

In his introduction the author first discusses the causes of doubt. Among them he notes that doubt often arises from culture, from the existence of moral and physical disorder, from the missed aim of happiness, from mental and moral readjustment, from lack of adequate life motive and from the failure of spiritual ideals. Under the latter he writes: "The reason that men are struck with world weariness is because they have wandered through the world of sense and experience with no motive beyond that of self-gratification. Their excursion into the world of learning has been without moral aim. Neither the will to feel nor the will to know is in itself enough. In a moral being they demand a moral purpose." This chapter is so clear and so true that it will amply repay careful study.

Chapter ii deals with the epochs of doubt. These are discussed as they appear in the drama which is "an expression of the problem in its most living form in all lands and ages." The age of Aeschylus, and that of Job, of Hamlet, of Shakespeare, of Goethe, and of Ibsen are especially considered. Thus we are prepared to proceed with the

elaboration of the theme: Doubt and the Problem of Evil and the solutions proposed for it in certain of the greatest human dramas.

Five different statements are chosen, each bringing before us its peculiar problem and offering a solution. The first is that of the struggle with an impossible theology and is portrayed in Prometheus Bound. Then we are asked to consider Job and the struggle with the mystery of pain. Job's friends are accused of defending tradition against light and of joining with Satan in believing in a religion of barter. The solution reached by Job is that joy is better than happiness, that human experience is only partial in its nature, that understanding is not necessary to peace, that doubt cannot be solved intellectually, and that to have God is enough.

Hamlet is concerned in his struggle with the problem "of" an outraged moral order. His doubt is very practical. He has not the resolution to meet it.

Goethe attempts to find a solution to the problem of redemption. Margaret finds redemption through renunciation and confession; Faust, through striving.

In Brand, Ibsen tells the story of one who faced the struggle arising from the failure of spiritual ideals. Brand failed because he sought to love God with all his powers but at the same time "forgot that there was a second commandment to evidence this love for God by loving his neighbor as himself." We turn unsatisfied from all these attempts to solve the problem of evil. They but serve to show us how terrible it is. They are in accord with the philosophy of pessimism now so sadly prevalent.

The book concludes with a survey of modern thought and the only satisfying solution—that given to us in our Lord Jesus Christ. This is found to be personal and practical and not philosophical. It appears in the identification of God with cosmic life and with human achievement. The individual is lifted up to the universal plane. We read: "When the evils of our present life are turned one by one into a new sympathy for men, into a larger striving for the perfect day, the mists that have darkened vision fall before us. . . . We can face the worst that life can bring with the triumphant joy with which Jesus went to the cross. . . . Jesus ever tried to lift the disciples up into this higher order of living in which all mysteries should be solved at last. His practical word of faith to them was this: In the world ye *shall* have tribulation: but be of good cheer, I have overcome the world."

"To face disaster with triumphant soul for the sake of the world around you, to sink your lesser ills in the universal need, to live heroically and to die with one's face to the light—this is the only solution granted to mortals, and it is enough until, speaking in the words of a teacher whom many loved, 'we pass beyond the night and know as we are known.'"

Philadelphia.

GORDON M. RUSSELL.

Christian Science So-Called. By HENRY C. SHELTON, Professor in Boston University. New York: Eaton and Mains. Cincinnati: Jennings and Graham. 50 cents net.

There is an extremely dangerous trait in the character of certain amiable Christians which they like to consider as broadminded toleration but which in reality is the product of lack of conviction and easy-going indifference. It is fashionable not to hold and not to express strong convictions in regard to the truth or falsity of other sects and forms of religion. The presumption seems to be always against any who dare to believe their own faith so strongly that they do not concede to others perfect equality. We fear "personalities" so much that we fear to tell the truth. It was the devout and honorable women at Antioch who were leaders in the persecution against Paul. The presence of kindly and devout persons in any movement of our time should never close our eyes to its real character. Mrs. Eddy's religion of Christian Science illustrates these facts all too well. It cannot flourish among Christian people who really know its character and who are willing to take the trouble to *study their Bibles*. But there is a danger that fear of offending the sensibilities of friends may keep Christian pastors and laymen from telling the truth concerning this ridiculous and un-Christian system.

This book by Prof. Shelton is therefore recommended to the earnest study of Christians. It would be good if it could be circulated in many of our churches. The argument is clear and concise; the style, simple and attractive; the information, exact and reliable.

Philadelphia,

GORDON M. RUSSELL.

EXEGETICAL THEOLOGY

The Romance of Bible Chronology. An Exposition of the meaning, and a Demonstration of the Truth, of every Chronological statement contained in the Hebrew Text of the Old Testament. Volume I. The Treatise. Volume II. Chronological Tables. By the REV. MARTIN ANSTEY, B.D., M.A. (London). Marshall Brothers, Ltd., London, Edinburgh and New York. 1913. Pp. 302 and 56. 7 shillings 6 pence net.

The author has bestowed long and patient labor on this work, and has high hopes of its finality. But in this particular he is doomed to disappointment; for, despite the accuracy of his calculations in sections of his system, it is nevertheless in its salient features based on private interpretations of the biblical records and on the questionable theory of interregna. The author also rejects the well-supported chronology of certain periods of the world's history; in one instance, however, without injuriously affecting the integrity of his system as a whole.

1. Private interpretations; for example, in such great matters as the length of the actual sojourn of the Israelites in Egypt and the period

of the judges, and in minor matters like Gen. xi. 10. The interpretations are private, not as being novelties, but in that the author has often adopted for himself one of two or more equally possible meanings to the exclusion of the others. He may have made the right choice every time, hit upon the right meaning; but it is questionable whether he has. This doubt, therefore, clings to the scheme and renders its finality uncertain.

2. Assumed interregna: namely three, an interregnum of eleven years between Amaziah and Uzziah, one of twenty-two years between Jeroboam the second and Zechariah, and one of eight years between Pekah and Hoshea (ii. 26, 27). These intervals of anarchy are assumed as a ready means of adjusting certain synchronisms mentioned in the biblical text. But that is the only reason, and it is beset with difficulties. The history of Israel does not call for these kingless periods, the records of contemporary peoples regarding the affairs of Israel do not suggest them. Mr. Anstey assumes that in the Assyrian eponym canon, from 833 to 783 B.C. inclusive, a gap of fifty-one years occurs (ii. 25). It is, however, mainly his hypothesis of interregna in Israel which demands this blank of fifty-one years in the recorded history of Assyria, his interregna accounting for forty-one of the fifty-one years. One bold step required another.

3. Attack upon Ptolemy's canon and the later Greek and Roman historians of the Persian period. The author's mistrust of the Assyrian eponym canon has been mentioned. His fundamental objection to Ptolemy's work seems to be his interpretation of Dan. ix. 25-27 (1. 20). As four other theories regarding the particular decree which is intended by the prophecy (verse 25) are also entertained by sincere students of the Scriptures, it seems rather adventurous amid these possibilities for the author to reject Ptolemy's canon in the interest of his own preference for one interpretation of Daniel's prophecy. In regard to Ptolemy's work the author contends that Ptolemy "is the only authority for the chronology of this period [between Darius Hystaspis and Alexander the Great, 485 to 331 B.C.]. He is not corroborated. He is contradicted both by the Persian National Traditions preserved in *Firdusi* A.D. 931-1020, by the Jewish National Traditions preserved in the *Sedar Olam*, and by the writings of *Josephus*" (1. 19). These statements of Mr. Anstey's are astounding. Ptolemy is not contradicted by Josephus. After mentioning each of the Persian kings from Cyrus to Xerxes and Artaxerxes (*Antiq.* xi. 2, 1; 3, 1; 5, 1; 6, 1), the Jewish historian alludes to another Artaxerxes, and quite correctly says that Darius was the last king (xi. 7, 1 and 2). And instead of being "not corroborated", Ptolemy's statements are abundantly corroborated by documents written by contemporaries of the kings or prepared shortly after the reigns. Thus, Ptolemy assigns 21 regnal years to Xerxes, 41 to Artaxerxes I., and 19 to Darius II. Thucydides lived during this period; and he states, that from the battle of Marathon in the 7th year of Xerxes (Herodotus, vii. 7 and 20) to the

commencement of the Peloponnesian War was "a period of about fifty years" (Thucydides, i. 118); that King Artaxerxes died about the 7th year of this war (iv. 50, 51); and that the 13th regnal year of Darius, the son of Artaxerxes, was the 20th year of the war (viii. 58 and 60; comp. 5). So that from the accession of Xerxes to the death of Artaxerxes there elapsed about sixty-three years according to Thucydides, sixty-two or sixty-three according to Ptolemy; and from the same starting point to the 13th year of Darius there was an interval of about seventy-six years according to Thucydides, and according to Ptolemy at least seventy-five years. The contemporary business documents of Babylonia afford good attestation of the regnal years of Xerxes and Artaxerxes (tablet 186 in *Vorderasiatische Schriftdenkmäler*, vi., has not been overlooked). Important is a tablet which gives a date and two names by which Artaxerxes II. was known, mentioning "the 26th year of Arshu, who is Artakshatshu" (Strassmaier in *ZA.* vii. 223, note). Thus from the accession of Xerxes to Alexander the Great one hundred and one years are accounted for, which already exceed by about thirty-one years the limit fixed by Mr. Anstey's theory. But to continue, Ptolemy's canon gives to Darius II. 19 years, to Artaxerxes II. 46 years, to Ochus 21 years, and to Darius III. 4 years. A tablet published in the *Zeitschrift für Assyriologie*, vii. 199 indicates four periods of eighteen years each, or seventy-two years, from the 19th year of Darius II. to the 3rd year of Darius III; and in other particulars agrees with a tablet published in the same *Zeitschrift* (*ZA.* vii. 170 and x. 64) which records 46 years for the reign of Artaxerxes II., 21 years for that of Umashu, 2 years for Artaxerxes, and 5 years for Darius. Thus the correctness of Ptolemy's canon for this period is confirmed by ancient records.

The rejection of Ptolemy's authority, however, does not vitiate Mr. Anstey's work, for his system ends in the reign of Darius the Great. It is an entity which can be advanced or moved back according to the date which one is constrained to assign to Darius. Furthermore, in his tables, in indicating dates in the terms of B.C., Mr. Anstey has wisely adhered to the Ptolemaic canon, seeing that it is the basis in common use among chronologists.

Princeton.

JOHN D. DAVIS.

The Song of Songs. Edited as a Dramatic Poem, with Introduction, Revised Translation and Excursuses, by WILLIAM WALTER CANNON. Cambridge: at the University Press, 1913. Pp. viii, 158. Price \$2.50 net.

The author disclaims in his preface the intention of furnishing any original key to this much discussed book. His purpose is rather to supply the English reader with "a short compilation from some of the best available sources". In this he has been successful. He adopts the general type of interpretation of Ewald, as modified by Oettli. But those who prefer the theory of Budde and Siegfried will find it fairly

stated, and may judge for themselves the strength of the arguments adduced for and against it. From the standpoint of a conservative critic the best features of the book are its sturdy defense of the unity of the Song, and its exhibition of the extravagances of the Syrian Wedding theory. Yet while this interpreter has avoided some of the extravagances of his predecessors, he is himself open to the same criticism as has befallen the positive construction of everyone who has built on the same lines as he—on the lines, namely, of a drama, which, whether meant for stage-representation or not, presupposes an elaborate story that simply does not appear in the Song itself. And on the other hand it is open to question whether the author has done justice to the possibilities of interpretation along the lines suggested by Moulton. For Moulton's "Suite of Seven Idyls" is by no means bound up with the Syrian Wedding theory, though more nearly akin to the *wasf* than to the drama.

We cannot but feel that the ill-success of each positive construction advanced by one critic after another is evidence that the key to Solomon's Song is yet to be found. May it not lie in some forgotten chapter in the remarkable career of Abishag (1 Kings i., ii.)? Our author contents himself with saying, "Surely if the poem had been written about Abishag, her name would have been given". But his criticism of this association of Abishag with the Song is confined to a criticism of the use that has been made of it by the equally erroneous views of Budde and of Rothstein (in Hastings D B); with those views it is not necessarily bound up. The positive results of Cannon's investigations as to the authorship and date of the Song certainly favor such an association. Briefly his result is this: the Song was composed in Northern Israel between the first and the twelfth years of the reign of Baasha, that is, according to Kittel's chronology, between 914 and 902 B.C.

It will be seen from this that Mr. Cannon, though rejecting as emphatically as any other critic the traditional Solomonic authorship, is at the opposite pole from those who of late years with increasing confidence have relegated it to an age long subsequent to the exile. Such indications as the mention of Tirzah, the capital of the Northern Kingdom prior to the building of Samaria, which points to a date earlier than the beginning of the ninth century, are for our author real proofs of early origin, not the results of archaeological excavations (Budde actually uses the words "dig up" of the process) on the part of a learned Jewish poet. Of the linguistic evidence for late origin he gives an admirable discussion in an excursus, with the conclusion that "the linguistic proofs adduced are far too precarious to outweigh the indications of date found in the matter of the poem". He is also to be commended for the wise attitude he has adopted toward the wholesale emendation of the text proposed by several modern critics; a long and valuable excursus discusses the absurdities and subjectivism of those who have thus rewritten the book they profess to interpret. Taking

his stand with Ewald and Delitzsch, Mr. Cannon has given us one more attempt to interpret the book as it has come down to us. It will rest with the individual reader to judge whether or not he has put upon his key-passages a stress greater than they were intended or are able to bear: is viii. 6, 7 the "grand ethical climax" of the poem? and is the refrain in ii. 7, iii. 5 and viii. 4 the mark of the close of the several cantos (acts), intended to "reflect upon and point the moral of the section which they close"? In other words, is the theme of the writer the praise of virtuous devotion in a woman whom all of Solomon's arts cannot render disloyal? or is this a mistake?

Princeton.

J. OSCAR BOYD.

The Religious Ideas of the Old Testament. By H. WHEELER ROBINSON, M.A. Tutor in Rawdon College. Sometime Senior Kennicott Scholar in the University of Oxford. New York: Charles Scribner's Sons, 1913. 12 mo. pp. 245 (Studies in Theology, 75 cents net per vol.)

This book is exceedingly well written, so well indeed, that one cannot help regretting that it is inspired by the Wellhausenian theory of the history of Israel's religion. It is one of the best succinct expositions of this theory that we have seen and exhibits to an unusual degree the fascination which in virtue of its great unifying sweep the latter is apt to exert. To be sure the author's standpoint is that of a moderated Wellhausenianism. This shows itself in two respects. On the one hand he places greater emphasis upon the redemptive element in Israel's experience and does not so one-sidedly as the extreme advocates of the theory are accustomed to do represent the ethical Monotheism as the exclusively valuable product of the development. On the other hand the ethical nucleus in the conception of God is traced farther back beyond the age of the great writing prophets, via Elijah and Nathan to the time of the exodus. While this, of course, breaks up to some extent the coherence of the scheme, it brings the position somewhat nearer to the traditional view. But so far as the time of Moses is concerned the incipient ethicizing of the conception of God made out to exist is more apparent than real, amounting to no more than the fact that Yahveh and Israel were joined together by a free choice. How this implies the ethical character of the relationship, unless it can be shown that the choice was inspired by moral motives, we are unable to see. As to the other approach to the conservative position, the greater emphasis thrown on grace and redemption, this also falls short of a solid recognition of the redemptive backbone of the Old Testament in the old accepted sense. All grace is free grace; the juristic conception of God is rejected on principle; no satisfaction of the divine righteousness by penal suffering allowed, either as entering into the ritual of sacrifice or into the teaching of prophecy. Even where, as in Isa. liii, the presence of the idea of a "vicarious" suffering on the part of Israel for the Gentiles is recognized and at each point where the exposition might seem to approach such an idea, the

author takes special pains to warn the reader against identifying this teaching with the forensic conception of the Protestant theology. Of the reaction which has lately set in against the Wellhausenian construction in the critical sphere the author does not seem to have felt the influence. In his sketch of the Old Testament eschatology, while admitting Gressmann's assumption of the preprophetic date and popular character of the ancient hope of Israel, yet the figure of the Messiah is represented as the reflex-product of the experience of Israel with the kingship.

The main fault we have to find with the book is that it entirely subjectivizes the process of revelation: all truth is the result of historical experience, collective or individual. It is not the object of communication on the part of God, but the precipitate of faith and vision on the part of man. The objections which from the point of view of the philosophy of revelation must suggest themselves against this standpoint appear to be clearly felt and are admirably stated in the concluding chapter by the author himself, who here as elsewhere shows himself capable of clear theological thinking. The considerations by which he seeks to invalidate them will hardly satisfy the orthodox reader. If revelation is in its whole compass subjective, and at the same time through its subjective emergence acquires the character of relativity and fallibleness, no objective norm remains by which its actual provenience from the mind of God and its degree of authoritativeness can be tested. To say that all truth inherently commends itself is no solution for a mind conscious of its own spiritual inadequacy through sin in the noetic sphere. Nor do we think it in accordance with the facts of the prophetic consciousness thus to subjectivize the reception of truth. The author is fair enough to state these facts correctly, but then refuses to be bound by the prophets' own perception of them, and substitutes his own subjectivizing psychological interpretation. It is significant that in the bibliography at the close of the volume König's *Offenbarungsbegriff*, which upholds the objectivity of revelation, to be sure in an extreme sense, is not included, whilst the much briefer and more shallow treatise of Giesebrecht on the *Berufsbegabung* of the prophets is named.

We wish the author could have spared the reader the hackneyed assurance that through the new critical treatment and its conclusions the Old Testament has not lost but gained in religious grandeur and beauty. This may be so from the author's own standpoint, but the assurance is hardly necessary or intended for that. It is obviously offered to allay the fears of the conservative reader. For this, however, it is entirely beside the purpose. The conservative attitude toward the Old Testament expects from it and finds in it something different and something more than the modern religious consciousness. And because the demands on our side are different, in a sense higher, the concern about critical procedures and their results is differently affected and far more easily aroused. From the writer's subjectivizing point of view the genealogy of truth becomes a matter of minor importance and

an attitude of unconcern in regard to criticism quite easy of attainment. It is different with those who are accustomed vividly to conceive of God as standing with his personal authority back of the whole process of revelation at every step. With all their historical sense and psychological insight the critics might make a little more effort to project themselves into the conservative position. Probably the reason why it is so difficult for them to do this, is that they cannot conceive of the old view about the inspired Bible in any other way than as an antiquated position, which has lost all vitality in the sphere of practical religion. But surely in this they are mistaken.

Princeton.

GEERHARDUS VOS.

The Theology of the Gospels. By JAMES MOFFATT, D.D., D.Litt. Yates Professor of New Testament Greek and Exegesis Mansfield College, Oxford. New York: Charles Scribner's Sons, 1913. Pp. xii, 220. 75 cents net.

Dr. Moffatt at the outset finds it necessary to justify his use of the term theology in connection with the Gospels, which so many at present consider a refuge from all theology. He has sympathy with this frame of mind and half apologizes to it for the scientific compulsion he feels under to recognize in the Gospels the presence of this unpopular ingredient. It is amusing that after some rather hard words about the scholastic type of theology, he borrows from the greatest of the schoolmen his characterization of what the ideal of theology should be. The existence of theology in the Gospels is based on the principle that the personal belief in Christ voiced in them carries with it convictions of the early believers' relations to God and the world, convictions which are organic to the religious experience. For this theology a distinction is to be drawn between what was time-conditioned and accidental and what was classical and fundamental, and this applies not merely to the Gospel-tradition and the Evangelists but equally much to Jesus Himself. There are elements even in Jesus' teaching that cannot be incorporated into our world view and as such the demonology and eschatology are specified. What the norm is for distinguishing between the accidental and the fundamental does not become clear. The divine revelation made through Jesus Christ lies back of the theology of the Gospels, but the term revelation receives a very subjective coloring being made to consist in "the character and purpose of Christ, His personality, His disclosure of the divine nature in word and deed, the experiences to which His Spirit gave rise." But while this was undoubtedly essential to the theology of the Apostolic age, it remains an open question whether Troeltsch is not correct in maintaining that from the standpoint of modern theology Christocentric views may be as logically superseded as geocentric conceptions in cosmology or anthropocentric ideas in metaphysics. It all amounts to this that the theology of the Gospels, even of Jesus, is not the norm, but the reflection of religion and no objective standard remains by which to regulate the religious consciousness.

Much more satisfactory than this introductory chapter are the four succeeding ones dealing successively with the Eschatology of the Gospels, the God of Jesus, the Person of Jesus, the Spirit of Jesus. Here the author is on exegetical and historic ground. The authenticity of the eschatological element in the teaching of Jesus is fully recognized. At the same time it is maintained that Jesus' conception of God and His own Person and the Kingdom involve a religious attitude towards the future which did not find congenial or complete expression in the apocalyptic categories of the age. With this we heartily agree if the implied conflict be found merely between the Jewish Apocalyptic and the teaching of Jesus. The Jewish Apocalyptic knew nothing of any gradual preparation for or anticipation of the eschatological order of things. And Dr. Moffatt most admirably shows that the idea of a present, gradually coming Kingdom cannot be eliminated from the Gospels. But if the conflict between the catastrophic and the gradual is conceived as immanent in the mind and teaching of Jesus Himself, we must beg leave to dissent. Where is the proof that the eschatological statements exclude the presence in Jesus' mind of any antecedent gradual development? That in their sublime absolutism they treat this element as for the moment negligible affords no proof of its absence from the mind of the Speaker in its larger compass. The only proof available for this purpose would have to lie in the alleged affirmations of the immediate nearness of the eschatological catastrophe as excluding time for preparatory development, but even if the reference of such passages to eschatology proper is not challenged and the point of chronology pressed to the utmost, it hardly follows that Jesus must have deemed the intervening period too brief to find room in it for the developments which the present Kingdom requires. On the other hand the present Kingdom is never so represented as to preclude the idea of a catastrophe at the end. It is scarcely correct to say on the basis of the parable of the imperceptibly growing seed that the denouement is "the end of an inward development". The parable itself does not represent the harvest as the organic uncatastrophic result of the ripening process but reads: "As the fruit is ripe, he putteth forth the sickle because the harvest is come", and these latter words leave room for all the eschatology of the other class of sayings. Nor can it be claimed that the ethical teaching of Jesus, simply because it is not in each instance correlated with the eschatological hope, is for that reason internally detached from or indifferent to such hope. The two had their higher unity in Jesus' insistence upon the glory of God as the supreme end of His mission. Precisely because He was an ethical teacher in the service of God, and an eschatological enthusiast for the sake of God, these two motives could not clash in His mind. Had He been an eschatologist for the sake of eschatology, as Schweitzer and others make Him out, the case would have been different. But Dr. Moffatt admirably brings out the supremacy which the idea of God held in Jesus' mind with references to both poles of His teaching.

"It is His conception of God (which) renders it impossible for us to believe that His teaching upon character and conduct was transitory and subordinate in principle to the eschatological hope of the coming Kingdom."

In the chapter on God the writer falls into the modern fault of one-sidedly emphasizing the benevolent, paternal aspect of Jesus' conception of God. This is done not merely to the neglect of the opposite side, the sovereign, authoritative, retributive character everywhere ascribed by Jesus to God, but even to the point of denial of the retributive element, when this is represented as merely another form of God's paternal attitude, thus reducing all punishment to the category of fatherly discipline. It is, of course, easy enough to subsume authority in general under the idea of fatherhood, but when the authority expresses itself in the infliction of eternal punishment the category of fatherhood has plainly been transcended.

In the chapter on the Person of Jesus the ultimate dependence of the Messianic consciousness on the consciousness of Sonship is duly insisted upon. We doubt, however, whether it is in accord with the Gospels to call the former a mere modification of the latter, as is done on p. 131. The two remain distinct relationships and only objectively, not subjectively, psychologically, is the official relation represented as resting on the more fundamental one. We are glad to see that the author gives to the Sonship which lies back of the Messianic vocation a deeper, more solid content than that of a perfect ethico-religious communion with God. It is something unique not merely in degree but in principle. "It is not inaccurate to state", the writer says, quoting Dalman's words, "that nowhere, even in the synoptic tradition, do we find that Jesus called Himself the Son of God in such a sense as to suggest a merely religious and ethical relation to God—a relation which others also actually possessed, or which they were capable of attaining or destined to acquire". But this falls still short of the recognition that the Sonship of Jesus transcends the sphere of the vocational and lies in the region of the ontological. According to Dr. Moffatt the Sonship is in itself a relation pertaining to the sphere of function, at least on p. 130 the consciousness of it is described as a consciousness of purpose, a consciousness of being sent to fulfil the ends of God on earth. While, therefore, differing from the Messiahship in content, it would not seem to differ from it in the general plane on which it moves, and it is not clear, what greater depth and richness are imparted to the consciousness of Jesus, by making it center in Sonship than in Messiahship. It would be difficult to show that Jesus' conception of Messiahship was not sufficient to cover even the highest that is subsumed under the filial relationship if the latter be defined not in terms of being, but of vocation and purpose.

The concluding chapter on the Spirit of Jesus largely deals with the Fourth Gospel. The writer, while not recognizing the authentic character of the discourses in John, seeks to bring out the continuity that exists from a religious point of view between the historical sig-

nificance of Jesus viewed under other categories and the ideas here developed under the category of the Spirit. The historical Jesus promises the Spirit "not as the principle of a new life, but as a special equipment for emergencies." It is quoted as proof of the authenticity of the synoptic tradition in general, that it does not follow Paul in grouping the whole ethico-religious content of the Christian life under the Spirit.

There are some things in Dr. Moffatt's book with which we find ourselves unable to agree. But we are in full accord with his ideas so far as they are the legitimate elaboration of the view stated in the concluding sentences: "There are methods of treating the religious ideas of the Gospels, within as well as outside of the church, which render them practically a blank page for faith. One is the tendency to explain the Christian ideas independently of a historical Jesus, or to minimize the cardinal and creative significance of His personality for the beliefs which are associated with His name. Another is to confine His religion to a literal, historical reproduction of what He said and did on earth, identifying Him with some eschatological or humanitarian propaganda of His own age. Such methods by minimizing or exaggerating the historical significance of Jesus, are untrue to the standpoint of religious faith from which the four Gospels are written, faith in the Living Lord, who said according to the Fourth (xvii, 26), *I have made known to them thy name, and I will make it known*. Theologies can be got from other standpoints, but none of them will be a theology of the Gospels, and it is very doubtful if any of them will prove to be much of a gospel at all."

Princeton.

GEERHARDUS VOS.

The Psychology of the New Testament. By M. SCOTT FLETCHER, M.A. (Sydney), B.Litt. (Oxon.), formerly tutor in Greek New Testament in Newington Theological College, Sydney. Interdenominational Lecturer (1908) in New Testament Ethics in St. Andrew's College, University of Sydney; with an Introduction by HASTINGS RASHDALL, D.C.L., D.Litt., F.B.A., Fellow and Lecturer, New College, Oxford; Canon of Hereford. Hodder and Stoughton: New York and London. Pp. xii., 332. Price \$1.50 net. (No date.)

To admit in a scientific handbook of the present day that there is a supernatural factor in religious experience, is to risk a rebuke similar to that administered to the woman who "got religion" and was "happy" in the Methodist sense within the portals of a cathedral: "My good woman, this is no place for that sort of thing." In an age when it is fashionable to analyze religious experience into psychical elements, and to refer these elements to their physiological concomitant; when the odor of sanctity has been reduced to a chemical formula, and when "photisms", "hypnotisms" and "dissociations" are made to do the work of Divine grace, it is refreshing to read a treatise, modern in outlook and in phraseology, and yet recognizing the sinfulness of sin, the need of regeneration and the power of God's grace.

The purpose of the book, we are told, is "to arrive at a knowledge of the psychological conceptions of the New Testament writers, by an inductive study of their teachings, looked at from their standpoint, but interpreted in terms of present-day psychology". For such a study there is need of a two-fold equipment, on the psychological and on the exegetical side, and Mr. Fletcher is equal to the task. He first examines thoroughly the N. T. use of the terms Soul, Spirit, Heart and Flesh; then treats the consciousness of Jesus (briefly), the conversion of Paul and N. T. conversion in general; and finally compares the Christian conception of personality with the Jewish and Greek, with a glance at some modern philosophical theories. The outcome of the discussion is to show the essential harmony between Scripture and the facts of human nature, and the adaptation of Christianity to human need.

A reverent and scientific study such as this may supply a corrective to theories which substitute the subconscious for the supernatural, or explain the origin and progress of religious experience as an effect of the emotional disturbance of adolescence, or as a response to a social environment of finite selves. We read: "The N. T. nowhere teaches that man can save himself from sin. If Jesus made men feel their sin, he made them feel at the same time that God was imparting to them salvation from sin in the person and work of His Messiah." (200, 201). "Side by side with this consciousness of sin there is this consciousness of something 'given' to actually save man from evil, supernatural in origin, coming from God, and manifested in the person and saving work of Christ." (This alike whether conversion is sudden or gradual.) "The self, according to the N. T., is not merely a social self developing in a community of other finite selves; it is a divine self realizing its ideal powers of service and fulfilling its destiny only in a fellowship 'with the Father and with His Son Jesus Christ'." (245)

Readers of Mr. Fletcher's work will agree with his sponsor, Dr. Rashdall, that the book, originally written as a thesis, is well worthy of publication.

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WM. HALLOCK JOHNSON.

Buddhistische und Neutestamentliche Erzählungen. Das Problem ihrer gegenseitigen Beeinflussung untersucht, von GEORG FABER, Dr. phil. Leipzig. J. C. Hinrich'sche Buchhandlung, 1913. Pp. 69. Mk. 2.50 geb. 3.50 (Untersuchungen zum Neuen Testament herausgegeben von Hans Windisch, Heft 4)

This treatise investigates the hypothesis first advocated by Rudolf Seydel and more recently renewed in a considerably moderated form by the Dutch scholar van den Bergh van Eysinga, that the Gospel-narratives were influenced by Buddhistic stories. The author adopts the three methodological principles laid down by Clemen for this kind of investigation, viz. (1) that to warrant the assumption of a foreign source for any New Testament material it must be shown

that such material cannot by any possibility be explained from indigenous primitive Christian ideas; (2) that the presence of ideas derived from a foreign source within the milieu whence they are supposed to have come should be clearly demonstrated; (3) that it should be made intelligible how an actual transmigration could have taken place. With this third requirement in mind the author first takes a thorough survey of the intercommunications that have existed in historical times between India and the nearer Orient and Occident up to the date of composition of the New Testament narratives. In the contact with the Babylonian civilization which is proven to have existed from the seventh century B.C. onward, India appears to have played a purely receptive part. Through the Persian occupation of the Indus valley the possibility of India influencing the West was undoubtedly given, but no proofs can be furnished that such a result actually followed. Even the expeditions of Alexander the Great are declared to have remained of small importance for the intercourse between India and the West. As concerns Buddhism in particular this was not at the time existent in Taxila, which was the center of all Brahmanic Indian learning and where the campaign of Alexander reached its limit. The region where Buddhism at that time flourished lay far to the East. After the death of Alexander a Greek embassy from the Seleucidian ruler was established at the court of Chandragupta at Pataliputra, but Megasthenes, the first ambassador, does not so much as mention the name of the Buddhists in his "Indica". While the Orientals showed in various ways their interest in Greek ideas, the West seems to have been entirely engrossed in its material relations with India. The first likelihood of the absorption of Buddhist ideas arose through the intercourse established with the Indian court by Ptolemy Philadelphus of Egypt. This has a special bearing on the subject of enquiry, because in the commerce thus created Jews of Alexandria cannot have failed to participate. It was just at this time also that the ruler of Pataliputra became hospitable to the influence of Buddhism, which had meanwhile found its great Apostle in Asoka and developed an intense missionary propaganda. Notwithstanding all this the author thinks that at this juncture there is no sufficient ground to assume the entrance of Buddhist legend or doctrine into the West, because Asoka's interest was centered upon the propagation of the practical rules of Buddhist piety, and even in this latter respect his missionary efforts are claimed to have made no impression. More value is attached to the campaigns of Antiochus the Great, who also, it will be remembered, had considerable dealings with the Jews in the Western part of his dominions. Of the greatest importance, however, were the (re-)discovery of the Southwest Monsoun, shortly before the opening of the Christian era and the acquisition of Egypt by the Romans, both of which gave a new vigorous life to the trade between the West and India, and assured the extensive participation of Jews in this commercial movement. But as this trade lay almost entirely in the hands of the westerners the

author draws the conclusion that in whatever movement of religious ideas took place India was the receptive party. While not denying the possibility of the opposite he is only inclined to assume during this period the migration of Christian stories to Southern India. He also gives credence to the ancient accounts of the activity of "the Apostle Thomas" *i.e.* some early Christian missionary in Northwestern India. The much later stories about a similar work attributed to Thomas in Southern India he holds to be entirely without historical foundation.

From the above survey it will be seen that in Dr. Faber's opinion the successive historical situations were more favorable for an influence exerted from the West upon the East, from Christianity upon Buddhism, than for the reverse. Still the possibility of the latter is not denied. Whether it is more than a possibility the author proceeds to test by a careful inquiry into ten subjects in regard to which Buddhistic influence upon the New Testament representation has been alleged. These are: (1) the supernatural birth; (2) the prophecy of Simeon regarding the infant Jesus; (3) the visit of the boy Jesus to the temple at the age of twelve; (4) the baptism of Jesus; (5) the temptation; (6) the blessing pronounced by a woman upon the mother of Jesus; (7) the mite of the widow; (8) Peter's walking on the sea; (9) the Samaritan woman; (10) the eschatological world-conflagration. In close adherence to the first two canons above laid down the author shows that the idea of the supernatural birth is fully explainable from Old Testament representations even as to its very form of expression, and that on the other hand Buddhism does not actually teach a virgin-birth of the Buddha. As to the parallel between Simeon in the temple and the prophecy of Asita concerning the infant Buddha, it is pointed out that the resemblances are superficial and so far outweighed by the difference that all interdependence must be denied, and on both sides the differently oriented stories can be explained each from its own milieu to full satisfaction. The boy Jesus in the temple conversing with the Rabbis is again *toto genere* different from the young Buddha falling into a trance under the rose-apple tree, and the search of his parents for the former bears no particular similarity to the summons of the Buddha's father to find and fetch his absent son. The slight trace of Buddhistic influence which van den Bergh van Eysinga has discovered in the synoptical narrative of the baptism of Jesus depends on an arbitrary combination of part of the text of Matthew with the well-known fragment of the Gospel according to the Hebrews in which Jesus admits the possibility of ignorance in regard to his own sinlessness. Even if the combination could be allowed it is clear that Matt. iii. 15 does not fit into the situation thus created, because it implies the most absolute consciousness of sinlessness. Thus all the parallelism with the story of the carrying of the infant Buddha to the temple and his expression on that occasion of superiority to all the gods, and resolve to conform nevertheless to the custom of the world,

disappears. The temptation of the Buddha by Mara is essentially a temptation to abandon the life of asceticism. Insofar it differs fundamentally, from the principle at stake in the temptation of Jesus, and the six external resemblances adduced prove on closer investigation either unreal or valueless for historical comparison. The beatification of the mother of Jesus (Lk. xi, 27) is compared to a similar blessing reported to have been publicly pronounced on the relations of the Buddha by a rich young woman. There is, however, nothing unusual in this mode of expressing admiration for some extraordinary person, for which other parallels can be easily adduced, nor does the coincidence in the outward concrete circumstances under which it takes place or the way in which in both cases it is received compel us to assume historical dependence of one on the other. The story of the widow's mite likewise illustrates a widely-spread idea, at the coincident appearance of which in Buddhistic lore no one need wonder. That in both instances two pieces of money figure in the transaction might at first seem to prove interdependence, but this is only apparently so, because the "two mills" (lepta), represent in the Gospel-narrative, not two separate pieces of money, but one quadrans, the smallest piece of coin at that time in circulation. Hence Bengel's ingenious explanation that the introduction of the number two serves to enhance the completeness of the sacrifice of the woman, because she could have kept one, no less than the (unfounded) assumption of Plummer that it was not lawful to offer less than two seems to be beside the point. The very fact that the number two is thus naturally explained in the Gospel-situation and finds no explanation in the Buddhistic narrative leads the author to assume in this case an influence from the former upon the latter. The next parallelism concerns Peter's walking upon the sea. It is related of a Buddhist lay-brother that in a trance he began to cross a river walking upon the water, but that in the middle of the stream, when his thoughts were deflected from their trance concentration, he began to sink. Surely, faith as illustrated in the Gospel-account and the trance condition as illustrated in the Buddhistic story are states too dissimilar to allow any connection between the two narratives. The story of the Samaritan woman is found paralleled in the account of the meeting of Ananda, the favorite disciple of the Buddha, with a maiden from the despised caste of the Candala. The maiden on being asked for a drink of water warns Ananda of the defilement he incurs by coming in contact with her. Here again, it will be perceived, there is a very real difference between the motive which in each case underlies the situation, caste-distinction in the one case, national and religious antipathy in the other. Finally the eschatological world-conflagration (2 Pet. iii. 10) is rather unlike the fiery destruction of the present world-cycle predicted in the Buddhistic tradition as coming after 100,000 years. The latter rests on the idea of a ceaseless rotation of birth and death to which every world-order is subject. On the other hand the last day with its world-crisis of the Christian eschatology is absolute and in-

capable of repetition. And the admonition which is appended in each account to the prediction shows equally great difference. On the one side it consists of the demand for holiness and perfection, that the Christian may not perish with the collapsing world but have his part in the world to come; on the other side it is a call to the exercise of the Buddhist virtues of piety, sympathy, equanimity, reverence, etc., a call which moreover, sustains no perceptible casual relation on Buddhist premises to the predicted world-catastrophe. Hence at this point again Dr. Faber is led to surmise that a specific Christian idea has strayed into a Buddhist context.

If we may place reliance on the careful reasoning and the cautious conclusions of this treatise the originality of the Gospel-narrative is in no immediate danger from the hypothesis of Buddhist provenience.

Princeton.

GEERHARDUS VOS.

The Four Gospels from the Irish Codex Harleianus numbered Harl. 1023 in the British Museum Library. Now first edited with an introduction descriptive of the MS. and its correctors by E. S. BUCHANAN, M.A., B.Sc., Editor of *Old-Latin Biblical Texts*, Nos. V and VI; *Sacred Latin Texts*: Nos. I and II, etc. with two collotype facsimiles. *Sacred Latin Texts*: No. III. Heath Cranton & Ouseley, Ltd. Fleet Lane, London, E.C., 1914, pp. xxxii, 88.

The editor of *Old-Latin Biblical Texts V* and *VI* and of the series of *Sacred Latin Texts*, of which the present volume is the third, is well known and esteemed for the accuracy of his work and for the contributions he has made to the history of the Latin Version of the New Testament. This edition of the Codex Harleianus 1023 reproduces the text of the manuscript word for word and line for line, except that certain compendia are resolved. Two collotype reproductions show the character of the script and illustrate the work of revision by correctors. The introductory discussion contains an account of the manuscript, its relation to Harl. 1802 and the Book of Armagh, its correctors, spelling, the scribes and their archetype, the character of the text—adducing a number of extremely interesting variants, and concludes with a statement concerning the plan of the present edition. The editor traces the text preserved in this representative of the Old Latin to very early times and thinks that its readings in several instances explain and therefore are prior to certain variants in the other representatives of the Old Latin. His view of the early origin of Western variants is not new; but the evidence adduced for their very high antiquity will require careful testing, while the final judgment concerning their quality can only be reached on the basis of principles which must find their adequate grounding in a comprehensive theory of the history of the New Testament text.

Princeton.

WILLIAM P. ARMSTRONG.

HISTORICAL THEOLOGY

De Leer der Verzoening in de Amerikaansche Theologie. Academisch Proefschrift ter verkrijging van den Graad van Doctor in de Heilige Godgeleerdheid . . . door IJMEN PIETER DE JONG. Grand Rapids, Mich.: Eerdmans-Sevensma Co. [1913]. 8vo; pp. xvi, 302 + [6].

Enkele Beschouwingen over Christus in de Nieuwere Amerikaansche Theologie. Door REV. Y. P. DE JONG, D.D., Predikant bij de Chr. Geref. Kerk van Coldbrook, Grand Rapids, Mich. Grand Rapids, Mich.: Eerdmans-Sevensma Co. 1914. 8vo; pp. 27.

In the former of these two interesting studies a survey is given of the doctrine of the Atonement in American theological thought, or at least in one, and that a very influential, section of American theological thought. Dr. de Jong describes his purpose thus: "We propose in this study to sketch the development of the doctrine of the Atonement in American theology. Of course we do not bring into review all those who have written on this doctrine, but only those in whose theology there is really offered material for a history of this doctrine, that is to say more precisely the Edwardean theologians, whose views are known as the New England theology. We shall see that the history reduces to this: that the Old Protestant or Reformation conception gradually makes way for the Governmental and this in its turn for the Moral Influence theory" (p. 5). Dr. de Jong's study thus takes the form of an exposition of the deterioration of the New England theology in its conception of the Atonement, of the rise and dominance in it of the Government theory and its ultimate breaking down into the Moral Influence theory. His study appropriately closes therefore with a searching criticism of the fundamental points of view of these two theories, the basal fault of which he finds in a tendency to forget the righteousness of God in a one-sided emphasis of what is called His love. Under the influence of this tendency speculation ran naturally on lines which ended at length in purely Socinian and Pelagian conclusions. A divine Christ is scarcely needed to influence men; and if the whole function of Christ is to influence men, then the issues of life or death lie in the hands of men and they must be held capable of meeting them. "And now", Dr. de Jong solidly reasons (p. 288), "there is but one alternative: either Christ has *procured* the whole of salvation, and in that case faith is the *fruit* of the cross and the *gift* of His Spirit, or He has only made salvation *possible*, and in that case faith can not depend on Him alone but must become a condition by which the possibility opened by Christ is made a reality". This is well said; and this said all is said. The ways part here, as Dr. de Jong clearly sees and makes clear to his readers, which lead ultimately to the two utterly different religions illustrated for all time by our Lord's pungent parable of the Pharisee and Publican praying in the Temple.

The disposition of the matter in Dr. de Jong's dissertation is as

follows. After a short historical introduction the "older New England school"—Edwards, Bellamy and Hopkins—is first discussed; then the "later New England school",—West, Smalley and the younger Edwards—on whom the influence of Universalism is traced; then, the "New Haven Theology"—Emmons, Griffin and Taylor—concerning the last of whom the remark is made that though he meant to keep in accord with Edwards, yet in point of fact a comparison of the two shows unambiguously "that the Edwardean theology ended with Dr. N. W. Taylor of New Haven in Pelagianism" (p. 149); and this part of the survey comes to an end in an exposition of the doctrine of the Atonement taught by Park of Andover, and of the "newer conceptions" of F. H. Foster and L. W. Stearns. So far it is the Governmental theory of the Atonement in its development among the American Congregationalists which is under investigation. A new start is now made with Horace Bushnell, "the father of the moral theory of the Atonement in America" (p. 190), and after him the theories of the Atonement taught in *Progressive Orthodoxy*, by W. N. Clarke, and G. B. Stevens are expounded. The whole is closed by a clearly worded general criticism of the two theories which have engaged the attention of the reader throughout the book: the Governmental and Moral-influence.

The second study which we have placed at the head of this notice is in the form of an address or lecture delivered to a theological society maintained by the students of the Christian-Reformed School of Theology at Grand Rapids. It surveys rapidly a rather broader field than the first, and undertakes to review the teaching as to Christ which has been in vogue during the last thirty years among the American Methodists, Congregationalists, Presbyterians and Baptists in turn. The Methodists are the most slightly treated; the Congregationalists most at length,—with *Progressive Orthodoxy* as the chief text. The Christological views of William Adams Brown are most dwelt upon in the section on the Presbyterians; and those of W. N. Clarke and G. B. Foster in that on the Baptists. Beyond Foster, Dr. de Jong thinks the degeneration of the doctrine of Christ's person can scarcely go; "his conception", he points out, "offers us a Jesus who was nothing more than a common man, who could actually err, and who at the best could be only an example to us in His ethical life". Here is truly, he adds, "a Christianity without Christ" (p. 23). The historical development, Dr. de Jong finds to have proceeded in this *locus* too on much the same lines as in that on the Atonement. "The development of theological science," he remarks, indeed, in general of American theology (p. 26) "is here, in accordance with its history, in its second period. The first was that of Calvinism, as it lies in the Westminster Confession. We saw the decay of this in the Edwardean theology and what was left of it. The second began with the rise of Horace Bushnell; it obtained a broader platform in *Progressive Orthodoxy*; and became a wide stream under the more direct influence of the identity-philosophy of Hegel and the Mediating

Theology of Schleiermacher and his followers." The address closes with some ringing words summoning its hearers to faithful testimony to the truth as it has once for all been delivered to the Church.

Princeton.

B. B. WARFIELD.

Calumnies Anti-Protestantes. Tome I: *Contre Calvin*. Par E. DOUMERGUE, Doyen de la Faculté Libre de Théologie de Montauban. Paris: Bureaux de *Foi et Vie*; Lausanne: Georges Bridel et Cie. 1912. 12mo; pp. 204.

On the back of the title-page stands this note: "This volume may be considered a second edition of *Une poignée de faux*. But the matter has been more than doubled and differently arranged." *Une poignée de faux* appeared in 1900 and bore the secondary title of "The death of Calvin and the Jesuits". The subject of the death of Calvin occupies some fifty pages of the present volume though some of the topics treated in its predecessor are given a separate place here. The volume is to be followed by another which will deal with the *Calumnies Against Luther*; doubtless, that is, with instructive examples of the calumnies which have been put in circulation against that Reformer. For Dr. Doumergue does not pretend to have gathered and answered here all the calumnies against Calvin. That, he gives us to understand, would be an endless task. New calumnies will always be found and the work of refutation will never be completed. "What is essential", he says, "is to demonstrate that the calumniators have a wrong mentality, that they see badly, that they judge badly, that their mentality is, like their method, from the critical, historical point of view entirely disqualified. Whether it is their fault or not, how far they are responsible for their mentality and their method, are other questions. Their historical work is altogether null and void".

The Preface from which this exposition of Dr. Doumergue's purpose in writing this little book is quoted, though brief, is itself an illuminating document. In it he tells of the constancy of the attacks made by Romanists on Protestantism, and of the appeals made to him for aid in meeting them; of the facility with which attacks may be made, and of the difficulty of response—requiring that long and wearying labor should be expended on matters intrinsically trivial; and of the depressing effects of long engagement with such calumnies. "Response is always a difficult matter, demanding much time and learning, if not science. . . . This is true in all domains. A calumny, a negation, is easily launched. The proof of the error is a matter of prolonged labor, sometimes very prolonged. And this is particularly true of historical calumnies. . . . And when a week has been spent in the company of these calumniators, you can scarcely know where you are. These hundreds and hundreds of calumnies give you a kind of vertigo. You end by being fairly suffocated by the number of inaccuracies which you uncover, wrong citations, wrong indications, wrong translations, and so forth. It is an atmosphere in which breathing becomes labored".

It is no easy or pleasant task which Dr. Doumergue has set himself therefore in tracing down this representative body of calumnies against Calvin; as we admire the neatness and dispatch with which he executes justice on them, let us be grateful to him for the service he is rendering the cause of truth.

There is no single section of the book that has interested us more than that entitled, "With regard to the execution of Michael Servetus" (pp. 80-110). No better test of the competency of a writer on Calvin could easily be devised than is furnished by his mode of dealing with this matter. If he says "Calvin burned Servetus", there is no earthly use in reading further: he is either too blindly prejudiced or too grossly ignorant to waste time upon. Dr. Doumergue does not attempt to treat the question of Calvin's relation to Servetus here; he only undertakes to indicate the precise terms in which it must be posed. That Calvin was convinced, in accordance with the general judgment of his times, that it was the duty of the State to punish certain heresies with death; and that, when Servetus came to Geneva, he did his best as a good citizen to bring him to the punishment he held to be his due, is true. All the rest is calumny. Calvin did not in point of fact denounce Servetus to the tribunal at Vienne. He did not instigate de Trie to denounce him. He did not betray Servetus' confidence. So far from "burning" Servetus, he earnestly sought to save him from that "atrocious punishment", as he himself calls it. "Therefore", as Dr. Doumergue sums it up, "there is nothing left of the charge against Calvin except this single fact,—Calvin desired Servetus' death. There is nothing more at all". Dr. Doumergue is far from contending that Calvin is not to be blamed for sharing the general view of his day as to the amenability of heretics to civil process. So far is he from this that it was at his instance that there was erected at Geneva in 1903 the already famous "Expiatory Monument", confessing Calvin's fault as the fault of his age; and he here appeals to the erection of this monument as the sufficient proof of the regret felt by Calvin's "respectful and grateful children" for his fault. We have never thought this was the right way to express our regret, and we are not surprised to learn that certain difficulties have been raised by it since, and that perhaps it has exerted some provocative influence in the erection since of monuments elsewhere to Servetus. We cannot profess to be an admirer of Servetus, and we regret that such a man should be thrown into such undeserved prominence. Meanwhile it is of course true that there is a great difference between confessing the faults of those we love and proclaiming the faults of those we hate; and there is a greater difference still between respectfully acknowledging that faults which we hate still cling to those we love, and violently charging as faults against those we hate what we cling to as virtues in ourselves. And Dr. Doumergue has no difficulty in showing that the latter is precisely what the Romish controversialists do when they charge

Calvin with brutal intolerance when he "burned Servetus". The right and duty of punishing heresy by civil penalties is proclaimed to-day by the Roman church and the quotations, proclaiming that right, drawn from recent Roman authors, which Dr. Doumergue gives, make lurid reading for the twentieth century. "All this", he concludes, "is not probable, but is true; it is all incredible,—but here are the documents and facts."

Princeton.

B. B. WARFIELD.

SYSTEMATIC THEOLOGY

The Problem of the Atonement. By W. ARTER WRIGHT, Ph.D., D.D.
S. F. Harriman: Columbus, Ohio. 1913. Pp. 291.

Dr. Wright has written this volume on the Atonement with a two-fold purpose: viz. to attack the satisfaction doctrine held by the Christian Church, and to propound and defend a Moral Influence theory of the Atonement. He says, in somewhat colloquial language, that one cannot read far into the literature of the subject without getting the impression that the ideas of the imputation of guilt and of Christ as the sinner's substitute are "a sort of frame-up" (p. 10).

In order to prove this assertion he defines guilt as moral ill-desert, and then triumphantly shows that since Jesus was sinless, He had no moral ill-desert, and consequently could have had no guilt in any sense. This argument will convince only one who accepts Dr. Wright's definition of guilt. It cannot, however, be said that he assumes his definition of guilt with no attempt at proof. It would be a mistake, therefore, to say that his argument rests on a bare assumption. It does, we think, rest on an unproven assumption. For in order to prove that there is no guilt in the sense of liability to punishment, which could be transferred or imputed to Christ from the sinner, Dr. Wright argues that there is no such attribute of God as retributive Justice. And if we look for proof of this assertion, we find only such so-called arguments as the following: that God is not a "vindictive" God who cherishes "resentful feeling" in His "heart", which "resentful feeling" must be "satisfied" (p. 132). If, Dr. Wright continues to argue, God is resentful and spiteful and hates the sinner, He never would have sent Christ to save sinners, and so there could have been no Atonement or reconciliation. Moreover if this is a true idea of God, Dr. Wright continues, then Christ, who loves sinners, is at variance with God who hates them, and we are forced into Tri-theism instead of the Christian doctrine of the Trinity. This most astonishing mode of argument is capped to a fitting climax by the unproven and gratuitous assumption, no shadow of evidence being given in its support, that in the New Testament

Fatherhood expresses, not a soteriological conception, but God's essential and practically His only relation to all men. This last is an unproven assumption, no shadow of evidence being given in its support, and the entire teaching of Jesus and of Paul to the contrary being totally neglected.

The writer of this notice feels as if such a "refutation" of the Satisfaction doctrine of the Atonement scarcely merits a reply, and as if he would be offering an insult to the intelligence of his readers if he presumed to inform them that the above is a grossly ignorant, if not an intentional, caricature of the Biblical doctrine of the Satisfaction of Christ, confessed by the Christian Church. It is not, then, for the purpose of giving such apparently needless information, but in the interest of the precious truth that Christ "bore our sins in His own body on the tree" (1 Peter ii. 24),—where Peter has in mind the 53rd chapter of Isaiah where the ideas of substitution and of imputation are unmistakably stated—it is, we say, to defend this great truth that we repeat that Dr. Wright has most grossly misunderstood, or misrepresented and caricatured the Satisfaction doctrine. This doctrine asserts that God so loved sinners that He sent His Son to bear their punishment and to work out for them a perfect righteousness on the basis of which He may be just and yet justify the believer in Jesus. God's Justice is no spiteful or resentful feeling, but is that Divine attribute which makes it necessary that God should punish sin and reward righteousness.

To show, however, that this is a Biblical idea, no less than the only adequately moral conception of God; to point to the sacrificial system of the Old Testament, the fifty-third chapter of Isaiah, the opening chapters of the Epistle to the Romans, the teaching of Peter, and of our Lord Himself—all this would be quite unconvincing to the author as a reply to his book, because he says that our ideas of the Atonement should not be drawn from the Scripture so much as from what he terms "modern criminology". This latter, he says, proceeds upon the assumption that punishment is solely for the purpose of the reformation of the criminal. If this is true—and we do not think it is—it is very difficult to understand how "modern criminology" is going to defend capital punishment. Dr. Wright does not inform us on this point, and it does not greatly interest us. The fundamental question is whether we are to derive our ideas of the nature of the Atonement from our own speculation or from the Scripture teaching. On this point Dr. Wright leaves us in uncertainty. For the most part the Scripture seems to have little authority for him, and yet in a few places in the book we find him struggling to show that the Christian Church has misunderstood the Bible. For example, when Paul says (2 Cor. v. 21) that God made Christ to be sin for us, Dr. Wright says that this means simply that God allowed Jesus to suffer the inevitable results of coming into such a wicked world! Dr. Wright argues that Paul can not mean what he plainly states because the Apostle says that Jesus knew

no sin, and that therefore there is nothing else that Paul could have meant except his own interpretation just stated. This, of course, is not exegesis. It is an absolutely arbitrary way of dealing with Scripture. But, speaking of exegesis, one can scarcely take Dr. Wright's exegesis seriously, for he distinctly states (p. 194) that if an exegete refuses to come to his task with certain *a priori* "ethical considerations", he will find Paul a hindrance rather than a help in his religious thinking, and that Paul is tainted by rabbinical modes of thought. It is difficult to understand why, upon this view of Paul's teaching, Dr. Wright should take such pains to read his own opinions into those clear statements of the Apostle which simply refuse, upon all sound exegetical grounds, to be tortured into teaching Dr. Wright's "ethical" views. Having thus plainly repudiated the authority of Paul, Dr. Wright might better have passed him by. If his own views are less tainted and more moral than Paul's, why trouble about the Apostle?

Probably enough has been said to show the worthlessness and groundlessness of this supposed refutation of the Satisfaction doctrine. What is Dr. Wright's view of the nature of the Atonement? It is simply the Moral Influence theory. Atonement, he says, is re-established fellowship with God. For the sinner this implies the pardon of sin. God may forgive sin on two conditions: 1st, repentance on the part of the sinner; 2nd, the "acceptance of a new nature" which brings the sinner into harmony with God's will. Christ suffered and died to lead men to repent and to allow God to sanctify them. His death is simply the result of His whole work of "vicarious suffering" *i.e.* the pain which love and sympathy must always endure. It melts the hard heart of the sinner, and that is all that stands in the way of "re-established fellowship" with God, or, in other words, of Atonement.

Those who have read John Young's *Life and Light of Men*, and Bushnell's first theory in his earlier book, *Vicarious Sacrifice*, will be perfectly familiar with this line of thought. But Dr. Wright is bolder than Bushnell. The latter was forced to admit that the language of the altar and sacrifice must be adopted if any effect upon the sinner is to be produced. Not so, however, is it with Dr. Wright. The sinner, who, according to Dr. Wright, is at least dead enough in sin to be able only to "accept" a new nature from God, is nevertheless supposed to be alive enough to have his hard heart melted by Christ's suffering love. But how a sinner, even as much alive spiritually as Dr. Wright, in contradiction to the Scripture, seems to suppose him to be, can be thus turned to God, or why God could not, in giving a new nature, have given a good enough one to make the sinner turn back to Him without sending Christ to die, or how, upon the presuppositions of this theory, Christ's being put to a violent death manifests the love of God, or how sufferings partly physical and positively inflicted can be called sympathetic, or what is the relation of the death of Christ to man's sin,—these are questions which Dr.

Wright does not answer, and to all of which except the last we think there is no conceivable answer possible, and to the last of which none is possible upon Dr. Wright's presuppositions and theory. To the question as to how the sinner's repentance can atone for his past, Dr. Wright would reply that the sinner's past is not an element in the problem, no atonement for it being required. Thus he sets himself against the natural conscience, the awakened conscience, and the Scripture.

That Jesus died once for sins, the righteous for the unrighteous to bring us to God, is one of the essential truths of the Gospel which is being attacked now, as it has always been. But it is just this great truth, and that of the imputation of His righteousness, which render the Gospel "the power of God unto salvation."

Princeton.

C. W. HODGE.

The Enlarging Conception of God. By HERBERT ALDEN YOUTZ, Professor of Christian Theology, Auburn Theological Seminary. New York: The Macmillan Co. 1914. Pp. 199.

It is not easy to give a concise statement of the contents of this little volume, because it consists in a series of Essays which, with two exceptions, as the author says in the Preface, were not originally designed to form the chapters of a book. There is consequently much repetition throughout the successive chapters, which, as the author also tells us, was almost inevitable. Chapter I, which bears the same title as the volume itself, is an Address which was delivered before the New York State Conference of Religions. Chapter II on theological method, and Chapter V entitled "The Perils of a Safe Theology", were published as articles in the *Harvard Theological Review*. Chapter VI, the final chapter, is a sermon which was preached to the students of Auburn Theological Seminary; while Chapters III and IV, which continue the discussion of theological method begun in Chapter II, are the only ones especially prepared for this volume.

Accordingly we can gain a better idea of the author's views and of the contents of the book, by stating the views on the topics dealt with, and by gathering information on these subjects from all the chapters rather than by an attempt to outline each chapter separately.

The main idea seems to be that feeling precedes thought, that life precedes doctrine, that all theological thought is relative and but an interpretation of feeling and life in the form of symbols. The treatment is popular and untechnical, but anyone acquainted with modern theology will recognize in this book a striking resemblance to the *Symbolo-Fidéisme* of the French theologians Sabatier and Ménégoz.

It is the business of theology, then, according to Professor Youtz, to "interpret" religious life by clothing it in the "garments" of thought. And, though the fashions of such garments are continually changing, indeed changing so rapidly that the reader is led to suspect that

they may not always thus be dictated from Paris, nevertheless this theological task is one which Dr. Youtz regards as of great importance. For to make religion intelligible to each age, and a living force, religious life must not be allowed to go about naked.

What, then, are the prevailing styles, or, to drop the figure, what are the ideas of our modern world which are to make religion and theology a living force to the man of to-day? Briefly they are, according to Professor Youtz,—the denial of Supernaturalism in the sense of any direct activity of God apart from second causes; the substitution of an "inner" "experiential" authority for an "external" authority in religious knowledge; the idea of revelation as man's developing experience of and search for God, rather than God's self-revelation to man in a supernatural manner; the immanence of God, pressed in modern fashion almost if not wholly to the exclusion of His transcendence; the idea that the Bible is authoritative only as a record of the Christian experience of those who stood near in time to Christ, and that the Inspiration of the Bible means that it was written by men of religious genius and intuitive insight.

These ideas concerning the nature of doctrine, the relation of God to the world, the task of Theology, and the nature of Revelation and of the Bible, are all very familiar to the student of modern theology. All that is peculiar to this presentation of them is that they seem to be taken for granted as not only modern, but also as true in the only sense in which Professor Youtz can admit anything to be true, *i.e.* true for our "modern consciousness", though it is difficult to see how one can raise the question of truth and error upon the principles of Dr. Youtz's epistemology and his view as to the relation of feeling to thought.

Dr. Youtz has not adequately grounded his views. We do not believe that they are capable of such grounding. Feeling, as bare feeling, has no quality that can justify us in calling it religious. Its specific character is determined by a thought content of consciousness which determines the specific nature of feeling. Religious feeling or experience is determined by a conception of God, and Christian experience by the Christian revelation. This revelation contains doctrines or truths, and it claims to be supernatural and final. These claims must be tested. If we believe in God, the Creator, Preserver, and Governor of the Universe, these claims may be true. The evidence put forward in their behalf should, therefore, be examined strictly and impartially. If they are finally rejected, we have only our unaided reason to guide us. But if Dr. Youtz's view of the relation of feeling and thought is true, reason itself is a blind guide; for we would be obliged to regard all doctrine as relative and merely symbolical, and could not speak of such a thing as truth. Utter skepticism is the only possible result of this epistemology.

It is an interesting question to ask what this theology can do with

Jesus. For religious feeling, as Dr. Youtz admits, places Jesus with God rather than among men.

The Church's doctrines of the Deity of Christ and of the Two Natures, would seem to be the only adequate "interpretation" of these religious emotions of adoration of Jesus. But these doctrines are an outgrown fashion of thought, according to Dr. Youtz. It would seem, then, that theological thought, instead of interpreting these feelings toward Jesus, must abandon its interpretative function, and correct these feelings. Dr. Youtz, of course, would not affirm this, and yet he plainly says that Jesus must take His place on man's side, and not with God. Dr. Youtz would cling to the Deity of Christ, but not as what he terms a "surplusage" to His humanity, *i.e.* not a real Divine Nature along with a human nature. Rather, he says, we must regard Christ as a man in and through whom God manifests Himself more perfectly than anywhere else. In a word, and put plainly, Christ is a man, and only a man—but a man indwelt by God. I venture to say that most Christians, whatever be their theological views, would regard this as a correction rather than as an "interpretation" of their feelings toward their Lord. This merely human Christ, moreover, is not the Christ of the only sources of information concerning Jesus which we possess; it is not the Christ of the Christian Church; it is not a Christ of whose existence we have any valid evidence whatever. It is an imaginary picture, the product of emotion and fancy and of a naturalistic philosophy of immanence.

Princeton.

C. W. HODGE.

The Ethics of Jesus and Social Progress. By CHARLES S. GARDNER, Professor of Homiletics and Sociology in the Southern Baptist Theological Seminary. New York: George H. Doran Company, Hodder & Stoughton. 1914. 8vo, pp. 361.

This book is based on "the conviction that the more definitely the goal of social evolution is worked out by the students of social science, and the more adequately the concept of the kingdom of God is grasped by the students of the Gospel, the more nearly they will be found to correspond". The work consists of two parts: Part First, "Fundamental Principles", and Part Second, "Application of Principles".

The "Fundamental Principles" are, that "the Kingdom of God, though beginning primarily as a subjective state of individuals, is essentially "a social concept"; that the aim and work of the Kingdom are to "reconstruct" "the world" or temporal social order and, hence, primarily to evangelize individuals, inasmuch as it is only then that the social order can be reconstructed and the Kingdom be fully realized; that Jesus put on the individual personality an emphasis that was never equalled before and has never been exceeded since, regarding as "the supreme and intrinsic good personality moving toward the goal of perfection and attaining ever to a higher capacity for self-direction and to an increasingly free and harmonious adjustment to the central reality of the universe"; that while inequality of ability is a

fact that may not be questioned, "the measure of ability is the measure of the obligation to serve", and this principle will, when understood and appreciated, rule out all conflict, and even all competition save in service; and that true "self-realization" can be achieved only through "self-denial".

"Part Second" gives the application of these principles to "Wealth", to "Poverty and Equitable Distribution", to "the Family", to "the Children" and to "the State".

That the book thus inadequately outlined is careful, penetrating, always suggestive, and often helpful, does not admit of doubt. It takes high rank among, perhaps it ranks with the highest of, the works of its class. All this and more the reviewer is glad to say as he commends it heartily to the reading public. Yet in doing so, and just because he does so, he is constrained to call attention to two, as it seems to him, not unimportant blemishes.

1. The writer fails to grasp the relation of the moral to the economic sphere. Of course, it is not the case, as he says that many teach, that, because the economic sphere is a part of the material order in which natural forces operate, therefore, "there is no ethical problem of economics and political life". Every economic question is also an ethical question in the sense that it gives rise to an ethical question. When the demand for labor becomes so small that the laborer can not earn a living wage, this situation at once presses on all who have more than a decent living the inquiry, What ought I to do about it? just as when the law of gravity causes a workman, though careful, to fall from a high scaffold, his employer at once becomes bound to consider the problem of compensation. On the other hand, however, the economic question is not, as the writer would seem to hold, only a moral question. The problem of poverty is not solved by making the rich man generous enough to pay a living wage to the poor man when, because of incompetency or hard times, he is not competent to earn a living wage. When the employer does so, he acts a lie by giving *as a wage* what has not been earned; he adopts a principle which, if persisted in, will so deplete his business as to make him incapable of paying even a starvation wage; in the end he injures the poor man most of all by leading him to suppose that he is worth economically what he is not worth. In a word, economic laws must be reckoned with just as physical laws must be reckoned with. They are both the laws of God, and to attempt to override either is immoral. Just because both give rise to a moral question must they themselves be heeded and obeyed. This is the lesson which, perhaps more than any other, the social reformers of our day need to learn.

2. Justice is confused with benevolence, and the function of the state is, consequently, misunderstood. Justice is held to be "benevolence guided by wisdom", and the state is the reformatory institution. Neither of these positions, however, is Scriptural. The Bible teaches that the soul that sinneth shall and must die, if not itself, yet in its substitute. Why? Certainly not to reform it. Death is the one

thing that excludes all possibility of reformation. Moreover, Paul tells us that the civil ruler "is a minister of God, an avenger for wrath to him that doeth evil" (Rom. xiii. 5). The barbaric punishments of antiquity and of the modern heathen, that our author rightly rejects, ought to be done away with, not because of their severity but because of their injustice, not because they rule out benevolence but because they are inequitable. The general tendency to soften justice into benevolence and to conceive of the state after the analogy of the family is the vice of our sociology. And this does not mean that love should not always and everywhere be present. It does mean that it should not be confounded with that sense of justice by which alone even love can be kept true and can continue beneficent.

Princeton.

WILLIAM BRENTON GREENE, JR.

The Sovereign People. By DANIEL DORCHESTER, JR. New York: Eaton & Mains. Cincinnati: Jennings & Graham. 1914. 8vo; pp. 243. \$1.00 net.

"This is a study in sociological progress—historical, critical, and constructive. The treatment, vigorous, vivid, and vital in style, is entirely fair to all interests involved. The author portrays the conditions of human society prior to the emergence of the humanitarian feeling and shows how through the centuries there has been a new evaluation of man as such. The evils of the ancient and modern social system are clearly and strongly presented, and a constructive program for the future is offered."

This description and estimate by the publishers is both true and complete. Mr. Dorchester's work is one of the best of the many sociological discussions and treatises that are appearing almost daily, good, indifferent, bad, and, in cases not a few, very bad.

With the author's main position, that those who will to stand together for their natural rights constitute a nation; that this nation is an organism both distinguishable from and more than the individuals who compose it; that the Spirit of God prevades it and manifests Himself through it, so that the voice of the people, though not always the voice of God, is more likely to be so than the voice of any individual—with all this and much else in the volume the reviewer finds himself in heartiest accord. What he regrets is the tendency, not nearly so pronounced, it is true, as in most of the sociological writers of today—the tendency to make the nation rather than the individual the source and agent and end of social reform. Is not the body politic more like the human body than most modern writers would seem to admit? The latter is distinguishable from and more than the individual cells of which it consists. Yet is not its vigor promoted in proportion as they are nourished; and must not any treatment fail of good results which does not aim to secure first and always their activity and consequent development? Hence it is that we cannot sound too frequently and too earnestly a note of warning. Governmental control and even governmental initiative are taking the place of self-control

and of individual initiative. We are told that this is the inevitable trend of social evolution. If so, then social evolution is devolution. It is downward and backward, and its only possible outcome is social death.

Princeton.

WILLIAM BRENTON GREENE, JR.

Seventh Day Adventism. A False System. By WILLIAM SICKELS. New York: Charles C. Cook, 150 Nassau Street. Pamp., pp. 45. 10 cents.

This is a presentation and refutation of the doctrines of Seventh Day Adventism, including, of course, its peculiar doctrine of the Sabbath. The reasoning in general is clear and conclusive. In the case of the Fourth Commandment, however, it aims to prove, in the judgment of the reviewer, far too much. It not only undertakes to show that there is an element in the Sabbath law which is positive and so may be variable; viz., which one of the seven days of the week should be kept holy: but it would establish also that the Fourth Commandment itself, unlike all the other nine, is positive; that is, a mere 3y-law which in some way or other has crept into the constitution. This is an error even more serious than that of the Seventh Day Adventists themselves.

Princeton.

WILLIAM BRENTON GREENE, JR.

PRACTICAL THEOLOGY

The Broader Vision. By the REVEREND RICHARD SILL HOLMES, D.D., LL.D. Philadelphia: The Westminster Press. Cloth, 16mo; pp. 232. \$1.00, postage 8 cents extra.

A true service has been rendered by Miss Mabel Dodge Holmes in preparing this collection of the writings of her father. It is prefaced by a sketch of his worthy and influential career as a teacher, lecturer, preacher, editor, friend of men and of God. Following this "story of a full life" appear twenty-five articles which were prepared as editorials for "The Westminster" and "The Continent." An equal amount of space is then devoted to fugitive poems, grouped as "Life Lyrics," "Holiday and Anniversary Poems" and "Sonnets." To these are appended some twenty pages of Epigrams and other brief, pithy sayings. The collection will serve to perpetuate the fragrant memory of a life characterized by peculiar beauty, purity, courage, helpfulness and strength.

Princeton.

CHARLES R. ERDMAN.

Religion in College Life. By MARTYN SUMMERBELL, D.D., LL.D. New York: Fleming H. Revell Company. Cloth, 12mo; pp. 215. \$1.00 net.

This collection of sermons and addresses delivered before college audiences by one who has been connected with students all his life,

reveals a strong evangelical faith and a confidence in the power of Christ. The author expresses his belief that the more definite and scriptural the religious convictions of a student may be, the riper will be his mental product, and the greater his usefulness in the world.

Princeton.

CHARLES R. ERDMAN.

The Sevenfold "I Am." By the REV. THOMAS MARJORIBANKS, D.D. New York, Charles Scribner's Sons. Cloth. 12mo; pp. 147. 60 cents net.

This volume of "The Short Course Series" presents a brief devotional treatment of the seven familiar phrases from the Gospel of John in which Christ declares himself to be "The Light of the World," "The Door," "The Way, the Truth, and the Life," "The Good Shepherd," "The Bread of Life," "The Vine," "The Resurrection and the Life."

Princeton.

CHARLES R. ERDMAN.

Evangelism and Social Service. By JOHN MARVIN DEAN. Griffith and Rowland Press. Cloth, 12mo; pp. 71. 29 cents postpaid.

This brief discussion of the relation of the Church to modern social problems comes from the pen of one of the leaders of the recent "*Men and Religion Forward Movement*." The sound principle is assumed and defended that the salvation of the individuals which compose society must precede and underlie every effort for social betterment; but that the acceptance of the full Gospel of Christ will lead to service in every sphere of social need. The author contends that "Social Service and Evangelism are indivisible."

Princeton.

CHARLES R. ERDMAN.

Shall We Do Without Jesus? By ARTHUR C. HILL, Minister of New Court Congregational Church. New York: George H. Doran. Cloth, crown 8vo; pp. 304. \$1.50 net.

This book is dedicated to those who are asking whether Jesus can interpret the meaning of life, and to this question it gives an impressive and convincing affirmative. It deals wholly with the teachings of Jesus, and these in their more general aspects. There is no study of the words of our Lord; such study is evidently presupposed; what the Master teaches is assumed as known, and the writer considers the relation which the great principles enunciated by Christ sustain to modern philosophies, and to the pressing problems of life.

The reader who believes that the Person of Christ and the Work of Christ, bring us nearer to the heart of Christianity than any abstract consideration of his teachings, and that it is only in connection with the former that the latter can be understood, will probably be conscious of a feeling of disappointment, and dissatisfaction, as that which is essential is passed unnoticed, and that which would illuminate is omitted; nevertheless he will be impressed anew with

the wide range of human interests which is covered by the teachings of Christ, and will hope that many who have questioned his authority will be led by such a thoughtful consideration of his precepts to accept him as Saviour and submit to him as divine Master and Lord.

The writer considers, first of all, the relation of the teachings of Jesus to the present world-conditions of "ridicule", "weariness" and "false interpretation". He then shows what these teachings have to suggest as to "the value and the norm of human life", to "the spirit of wonder", "the idea of beauty", to "human affections" and "the child". Parts three and four of the volume are termed "Theological" and "Evangelical", and deal with "agnosticism", "the revelation of God", "religious intuitions", "religious authority", "the interpretation of the world"; with "sin", "spiritual dynamic", "the human will", and "the world's pain". Part five is "Social", and treats such subjects as ideals of social conduct, liberty, social justice, the place of woman, and "the church of the people". The style of the writer is interesting and reveals thoughtfulness, moral earnestness and an intelligent acquaintance with a very wide field of modern literature.

Princeton.

CHARLES R. ERDMAN.

The Almighty Magnet. By REV. D. S. HAMILTON, Symington, Glasgow: Pickering and Inglis. Cloth, 16mo; pp. 142. 2s.

The first of this collection of brief sermons gives the title to the volume in which they are printed. Each one has as its subject some scripture symbol. Thus in the first "the magnet" is the cross (Jn. xii. 31), in the second faith is "the telescope" (Heb. xi. 1), in the third love is "the microscope", in the fourth hope is "the anchor" (Heb. vi. 19); and later we find "The Tree", "The Race", "The Spider's Web", "The Riddle", "The Touchstone", etc., all used to impress moral and spiritual truth. The sermons are thus vivid and picturesque, well adapted to arouse interest, and may be considered as particularly calculated to attract and instruct the young.

Princeton.

CHARLES R. ERDMAN.

Studies of Missionary Leadership. By ROBERT E. SPEER. Philadelphia: The Westminster Press. 16mo; pp. 283. Cloth. \$1.50.

This volume, which comprises the Smyth Lectures for 1913 delivered before the Columbia Theological Seminary, Columbia, South Carolina, contains no mere miscellany of missionary biographies, but careful studies of six notable lives selected to illustrate various phases of the great problem of world-wide evangelization. The lives of these heroes suggest how this problem is being solved by the Christian Church. Three of these show how it is being met by the missionary organizations from the base of the church at home; and three show how the task is faced on the foreign field.

The lives of Walter Lowrie, for thirty-two years secretary of the Presbyterian Board, and of Jeremiah Evarts, for twenty years first treasurer and then secretary of the American Board of Commissioners for Foreign Missions, picture the founding of the missionary

enterprise in America, and the early problems which emerged; while Rufus Anderson, for forty-four years an active official of the American Board, is presented as the "foremost American administrator", the "most original, the most constructive, and the most courageous student of missionary policy whom this country has produced".

The solution of the problem of the independent national church is found in the career of a Japanese, Paul Sawayama; the relation of western forms of Christian experience to the Indian mind is studied in the pathetic career of a Hindu, Nehemiah Goreh; and the difficult questions—relative to foreign communities and religious liberty—are treated in connection with the heroic work of an American, David Trumbull, "the friend of Chile".

Thus we are concerned, in these six striking studies, not so much with methods as with men, and not merely with biographical facts, but with "lessons of character and ideal". We are brought face to face with the central questions of the life of the church; and these are presented as living issues of our own land, and our own time, and our own lives.

Princeton.

CHARLES R. ERDMAN.

The Twelve Gemmed Crown. By SAMUEL JUDSON PORTER. Boston: Sherman, French and Company. Cloth, 8vo; pp. 165. \$1.20 net.

This volume contains a series of studies in the Epistle to the Hebrews. In the course of the Epistle the writer finds ascribed to Christ twelve striking titles arranged in three groups, each containing two couplets as follows: (1) "Son and Heir", "Effulgence of His Glory", and "Image of His Substance"; (2) "Apostle and High Priest", and "Mediator and Minister"; (3) "Author and Perfector" and "Forerunner and Shepherd". The titles of the first group are shown to define the relation of Christ to the Father, those of the second to outline his place in the plan of redemption, and those of the third to express the relations between Christ and the believer. In their combination these titles are set forth as comprehending much of the teaching of the Epistle in which they are found, but more particularly as portraying the beauty and splendor of the character of Christ, our Great High Priest, who is one with the Father, who once-for-all made atonement for our sins, and who can save to the uttermost as he ever lives to make intercession for us.

Princeton.

CHARLES R. ERDMAN.

Planting The Outposts. By ROBERT FREDERICK SULZER. Philadelphia: The Presbyterian Board of Publication and Sabbath School Work. Cloth, 16mo; pp. 128. 50 cents, postage 8 cents extra.

The author of this sketch is the successful District Superintendent of Presbyterian Sunday-School Missions for Minnesota and North Dakota. He here describes his thirty-five years of experience as a Sunday School missionary "among the children of the plains". As a biography it is vivid and interesting, and indicates, as the author modestly insists, that the Lord can use men of limited education, but

who are consecrated and possess common sense, to accomplish some of the work to be done in saving children. The even more obvious message of the book is the importance of the great work being done, in various parts of our land, by the unselfish and courageous men who are serving under our various boards and societies as pioneers in the field of Sabbath School missions.

Princeton.

CHARLES R. ERDMAN.

The Working Church. By CHARLES F. THWING, D.D., LL.D. President of Western Reserve University. New York: Fleming H. Revell Company. Cloth, 12mo; pp. 189. 60 cents.

A book which first appeared more than twenty-five years ago would hardly be revised and republished to-day unless it possessed elements of abiding worth. In the case of this handbook for pastors, these elements are found in the definite suggestions of methods by which the members of a church can be enlisted, under the leadership of the pastor, in definite Christian service. As already intimated, these suggestions are by no means novel; but they cover a large number of possible spheres of activity, "among the children", "among the young", "among business men", in relation to church finance and benevolences, in the treatment of strangers, in reaching the unchurched, in strengthening the Sabbath School and the mid-week service, in adjusting the local church to a changing environment. The volume closes with a chapter which has been entirely rewritten on "The Rewards of Christian Work". It constitutes an attractive appeal to young men of ability to enlist in that form of Christian service, in the interests of which the previous chapters were penned.

Princeton.

CHARLES R. ERDMAN.

The Story of Joseph. By ADAM C. WELCH, D.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh.

The Divine Drama of Job. By CHARLES F. AKED, D.D.

The Mirror of the Soul. By THE REV. JOHN VAUGHAN, M.A., Canon residentiary of Winchester.

In The Upper Room. By THE REV. DAVID JAMES BURRELL, D.D., LL.D., Pastor of the Marble Collegiate Church, New York. New York: Charles Scribner's Sons. Cloth, 16mo; pp. 125, 143, 141, 145. 60 cents each.

These four volumes form a part of "*The Short Course Series*" of Biblical expositions. As the name indicates, the series is intended to stimulate and aid in the preparation, not of the long courses of expository lectures which were once popular, but of such brief series of six or eight connected studies on one definite theme, as are now regarded essential to the programme of a teaching pastorate. The value of the series, however, is by no means limited to preachers, but its volumes will be found of help to all who desire brief, scholarly, practical interpretations of Bible history and doctrine.

The Story of Joseph appears in its true significance, as it is related and illumined by Doctor Welch. The reader is impressed, not merely

with the deep human interest of the narrative, but with the far-reaching divine purpose, revealed in the life of the ancient hero. The story is shown to portray a character of singular beauty and a career of unusual interest, but much more to relate the origin of the ideals, and to record the providences, by which the nation of Israel came into being. The reader realizes anew the moral values and practical applications of the story, but still more the important place it holds in the history of the people of God.

Dr. Aked renders a helpful service in reminding his readers of the perennial interest, the profound wisdom, and the practical values of *The Divine Drama of Job*. He traces with distinctness the course of the debate between the patriarch and his three friends, interprets sympathetically the difficult speech of Elihu, and shows the significance of the answer of Jehovah. The successive chapters deal with "The Insurrection of Doubt", "The Restoration of Faith", "Satan in Literature and in Life", "Eliphaz the Seer", "Bildad the Sage", "Zophar the Ordinary Soul", "The Intervention of Elihu", "The Speeches of Jehovah". The discussions are necessarily brief, but they can hardly fail to stimulate a fresh study of this masterpiece of Hebrew poetic genius.

It was St. Athanasius who described the Book of Psalms as *A Mirror of the Soul*; and it is this phrase which the Rev. John Vaughan has selected as a title for his "Short studies in the Psalter". The very phrase suggests the first characteristic of the Psalms upon which the author dwells, namely their remarkable "diversity", and the extraordinary variety of subject, reflecting every mood and experience of humanity, and making it possible for these Psalms to form a hymn-book for the whole church, a devotional handbook for the world.

But the chief aspect of the Psalter, the one which the writer next describes, and that too most impressively, is the deep sense which it evinces of "communion with God". As Dean Stanley declared, this is "the crowning-glory".

Closely related to this is a third feature to which reference is made, "the grace of meditation";—a grace recognized by pagan philosophers, but specially characteristic of the Hebrew mind, and notably conspicuous in the practice of the most saintly followers of Christ during all the ages. After dealing with the deep "appreciation of nature" that runs throughout the whole Psalter, the writer shows how strikingly the various Psalms prolong the two notes of "praise" and "thanksgiving" which should continually sound in the hearts of the people of God.

Last of all it is shown that even the knowledge of God and his grace which the Psalms reveal needed to be perfected by the fuller revelation which came through Christ.

The passage of Scripture assigned to Doctor Burrell is commonly regarded as the very holy of holies of the New Testament, namely John xiii.-xvii. These chapters receive a reverent and thoughtful treatment in the volume entitled *In the Upper Room*. To this exposition, the characteristic style of Dr. Burrell is well adapted. Clear,

concise, simple sentences set forth the unquestioning faith of the writer in the great Christian verities which these chapters embody. The institution of the Lord's Supper, the lesson of service, the personality and work of the Holy Spirit, the condition of fruitfulness, the personal return of Christ, His high-priestly prayer, "the closing hymn" are all so treated as to strengthen faith, and to encourage an effort for a fuller knowledge of Christ and a truer devotion to His service.

Princeton.

CHARLES R. ERDMAN.

The Continuation Committee Conferences in Asia 1912-1913. Published by the Chairman of the Continuation Committee. New York: Student Volunteer Movement, 600 Lexington Ave. Full octavo, pp. 488. Price, \$2.00.

The unique character of the World's Missionary Conference held in Edinburgh in 1910, was not confined to the careful preparation which had been made by its eight Commissions, nor to the personnel of its delegates, but was seen particularly in its consciousness of being intended to express a spirit and to perpetuate a work which should not end with its sessions. The distinctive feature was its creation of a Continuation Committee, which was appointed to perfect the investigations begun by the Commissions and to extend the work of the Conference. This Committee is composed of some forty leaders of the Missionary forces of the world. Immediately upon the adjournment of the Conference it met for organization, and has held three subsequent meetings for the consideration of the most serious problems which concern the missionary enterprise. At its meeting in 1911, it requested Dr. John R. Mott, its chairman, to devote a considerable portion of his time to the work of the Committee; more particularly in visiting mission fields, acquainting missionary leaders with the work and plans of the Continuation Committee, studying the problems and assisting in the unifying of missionary efforts. In accordance with this request Dr. Mott devoted several months in preparation for a visit to the Orient, and then spent the time from October, 1912, to May, 1913, in an extended tour through the principal mission lands of Asia.

The field was divided into a number of areas, and in each one of these a conference of leaders was held. In addition to eighteen of these sectional conferences, national conferences were held in India, China and Japan. To each one of the sectional conferences some fifty persons were invited as representatives of the various missions, churches, and also of the various phases of missionary work. These delegates were prepared for the conferences by the previous study of a series of important questions submitted to them in advance by the Chairman of the Continuation Committee. Some of the leaders presented papers on the various topics which these questions suggested, but most of the time was spent, at each of the conferences, in free discussions, in order to secure the widest expression of opinion from

those who were present. At the close of each conference a Committee on Findings, which had previously been appointed, offered a report embodying the general conclusions which had been reached. This report was debated, and amended and finally approved by the Conference. The volume which has been prepared, with the title above mentioned, is composed of the findings of these different conferences together with a list of their members. The report of each committee is arranged under a series of uniform headings, the mention of which will suggest the important themes which were under discussion. Among them may be mentioned "Occupation of the Fields"; "Evangelization"; "The Christian Church"; "The Christian Leadership"; "The Training of Missionaries"; "Christian Education"; "Christian Literature"; "Coöperation"; "Medical Work"; "Women's Work".

No comments or expressions are added by Dr. Mott, the author of the volume, aside from a brief introduction which summarizes the facts above mentioned. The reports may be disappointing to some who expect novelty of theme or diversity of views. What is expressed is a remarkable consensus of opinion of the missionary leaders of the Orient upon all the great problems of their work. The volume forms in fact an admirable supplement to the Reports of the World's Missionary Conference. What is surprising is the absolute unanimity of thought upon questions which are so difficult and important. The Table of Contents, which has been provided, enables one to turn with rapidity to the conclusions, upon any one topic, reached by all the conferences. They indicate the pressing need of an immediate provision for the unoccupied portions of what are known as Mission Lands; for a great enlargement of the work in every department; for a more scientific and specialized training of missionaries; for the provision of an adequate Christian literature in the language of the various peoples; and for wider coöperation among the missionary societies and organizations. The volume will be of great service to members of Mission Boards, and to all who are seeking light on the existing condition of missionary activities in the far East.

Princeton.

CHARLES R. ERDMAN.

Relations of the Christian Churches. By the REV. ROBERT CAMPBELL, D.D. Toronto: William Briggs. Cloth, 12mo; pp. 337. \$1.50.

Wide interest has been awakened throughout the Christian world by the movement toward organic union which for more than a decade has engaged the Presbyterian, Congregational and Methodist Churches of Canada. This interest has been due to the relation such a movement has been thought to sustain to the larger dreams of a "reunion of Christendom". It is this latter suggestion which gives significance to this present volume and makes it of value even to Christians who have no relation to Canada, or to the three denominations concerned. Of course its first message will be to Presbyterians and particularly to those who are facing the serious problems which occasioned the volume; for the writer aims to show the difficulty, the possible peril, of at-

tempting to unite the church he represents with the two sister churches on the proposed "Basis of Union". However, the principles involved are of far wider application than the limits of his immediate discussion; and while he places himself on the side which is at the present day manifestly unpopular, his spirit is so irenic as to conciliate those who differ decidedly from his conclusions. His method is not speculative but historical. He sets forth what he regards to be the origin and essential characteristics of the great churches in question, and shows what would be lost by the proposed organic union of these churches. The general conclusion arrived at is that the proposal involves a possible sacrifice of sacred truth, and that a union, at such a price, would be too dearly bought. Obviously many will dissent from the general position of the author, but in these days of superficial thinking on the subject of church unity, when many advocates of corporate union are unconsciously influenced by ignorance of historic facts and indifference to religious truths, there is great need of such conservative discussions, to remind us that no desirable movement can be advanced by ignoring realities nor by the sacrifice of principle. No reunion of Christendom would be welcome which was born of blind sentiment or produced by force. An intelligent understanding of denominational differences can meanwhile deepen the sympathy and forward the coöperation which the author advocates and seeks to secure.

Princeton.

CHARLES R. ERDMAN.

Religion as Life. By HENRY CHURCHILL KING, D.D., LL.D., President of Oberlin College. New York: The Macmillan Company. Cloth, 12mo; pp. 194. \$1.00 net.

It is the helpful contention of the writer that religion, and religion alone, can give to man life—"large and rich and free, increasing, inexhaustible life". The "choice of life", however, must be heroic and must triumph over "the peril of the lesser good". "The method of life" must be that of "mental and spiritual fellowship, as well as of mental and spiritual independence". Then too "the realities of life" must be faced—the sense of beauty, truth and duty; human responsibility, the capacity for growth, sin, love, death and immortality. "The sources of life" will be found "in the life and spirit of Jesus". "The enemies of life" are shown to consist largely in such "opposing personalities" as appeared to confront "the work of Jesus". The very "essence of life" is doing the will of God.

While, in the six chapters thus summarized, there is much to interest, and even to inspire to higher living, one misses the characteristic notes of supernatural Christianity. A chief place is given among human leaders to "the personality of Jesus", but it is not suggested that he differs in essence from them, nor yet that our relation to Him must differ vitally from that which we sustain to other men. There is no clear, courageous, convincing presentation of the divine, omnipotent indwelling Christ, "who is our life". While the brief discussion moves

in the realm of familiar moral and religious truth and is marked by sanity and earnestness, it hardly attains the level which might be assumed by one who accepts the New Testament revelation and the sublime realities of the Christian faith.

Princeton.

CHARLES R. ERDMAN.

The Sunday-School at Work. Edited by the REV. JOHN T. FARIS, D.D. Philadelphia: The Westminster Press. Cloth, 12mo; pp. 259. \$1.25.

The Presbyterian Board of Publication has rendered the Sunday-School world a very true service in issuing a series of brief manuals dealing with many distinct phases of Sunday-School work. The present volume gathers, in a more permanent form, a number of these manuals, but adds much new material which will be of interest and value to all who desire information as to approved and tested methods of Sunday-School work. The subjects and authors of the successive chapters will sufficiently indicate their scope and worth. These are as follows: "The Superintendent and His Associates", by Philip E. Howard, "The Secretary and His Assistants", by the Rev. A. H. McKinney, Ph.D., "The Treasurer and the Librarian", by Amos R. Wells, "The Sunday-School Graded", by the Rev. A. H. McKinney, Ph.D., "The Graded Lessons", by the Rev. E. Morris Fergusson, "The Adult Class", by W. C. Pearce, "The Teacher-Training Class", by the Rev. Franklin McElfresh, Ph.D., "The Home Department", by the Rev. E. Morris Fergusson, "How to Increase Attendance", by the Rev. Jay S. Stowell, "Missionary Education in the Sunday-School", by Ralph E. Diffendorfer, "Bringing the Pupil to a Decision for Christ", by the Rev. George Gordon Mahy.

Princeton.

CHARLES R. ERDMAN.

The Westminster Superintendent's Service Book. By E. MORRIS FERGUSSON. Philadelphia: The Presbyterian Board of Publication and Sabbath-School Work. Cloth, 16mo; pp. 71. 35 cents.

This little hand-book aims to help the Sunday-School Superintendent in his preparation for the conduct of the regular sessions of the school. It suggests the various causes and agencies of Christian work which should be specially emphasized, and the hymns and scripture lessons which may be appropriate for these, and also for the various special days of the Sunday-School year.

Princeton.

CHARLES R. ERDMAN.

Ten Don'ts for Sunday-School Teachers. By AMOS R. WELLS. Philadelphia: The Westminster Press. Cloth, 24mo; pp. 74. 25 cents.

An experienced Sunday-School worker here gives wise precautions relative to the spirit and temper which must characterize the successful teacher.

Princeton.

CHARLES R. ERDMAN.

Silver Chimes in Syria. By the REV. WILLIAM S. NELSON, D.D. Philadelphia: The Westminster Press. Cloth, 12mo; pp. 174. 75 cents.

These "Glimpses of a Missionary's Experience", by the author of "Habeeb the Beloved", afford an interesting and vivid insight into the actual life and work and surroundings of the Christian evangelist in Syria. The sketches are autobiographical, and cannot fail to deepen sympathy with the missionaries and their work.

Princeton.

CHARLES R. ERDMAN.

Character and Religion. By the REV. THE HON. EDWARD LYTTLETON, M.A., B.D. New York: Fleming H. Revell Company. Cloth, 8vo; pp. 237. \$1.50 net.

The Headmaster of Eton College has presented in this volume a discussion indicative of broad culture, serious thought, and strong conviction. The main contention concerns the popular problem of the true basis for character, and affirms that it is not to be found in mere morality or a sense of duty but in a "strong clear belief in Christ as God, and in His redeeming work". In the consideration of character, all its component elements are not passed in review, but the attention is centered upon "humility", as a typical virtue, and this is regarded, furthermore, as a convenient title for a group of such qualities "as self-forgetfulness, lack of self-assertiveness, humble estimate of self". It is suggested that hopefulness, perseverance or charity might equally be used as illustrative of the principle under discussion. The treatise is intended to be a contribution to the question how far we are justified in believing that character can be trained on moral principles alone. The writer sets forth his belief that "all that is noble and satisfying and fruitful in human life is not only God's gift, but lives and grows in proportion as a man recognizes that it is His gift".

Princeton.

CHARLES R. ERDMAN.

The God We Trust. By THE REV. G. A. JOHNSTON ROSS, Professor of Homiletics, Union Theological Seminary. New York: Fleming H. Revell Company. Cloth, 12mo; pp. 203. \$1.25 net.

These studies in the devotional use of the Apostles' Creed comprised the Cole Lectures for 1913 delivered before Vanderbilt University. They are characterized by a charming literary style, clearness of statement, and independence of thought. It is not improbable that many readers will have found in some of the articles of the Creed meanings other than those here advanced; yet none can fail to realize anew the deep significance of its unique content, or to be aided in its use as an instrument of devotion. The last was in fact the real purpose of the lecturer. His design was not academic, but practical, to meet a need for more "order and system in our religious belief", and still more definitely, not to find in the creed a statement of dogmatic opinions but an expression of self-entrustment to God. The lecturer contended that the Creed can be used devotionally even by those who cannot accept all its articles in the sense in which they were

originally intended. Whether such a use is morally justifiable it was the purpose of the lecturer to show. He defends his belief that such a devotional use of the Creed is both possible and desirable.

Princeton.

CHARLES R. ERDMAN.

The Book of God's Providence. By JOHN T. FARIS, D.D., Secretary of the Presbyterian Board of Publication and Sabbath-School Work. New York: George H. Doran Company. Cloth, 12mo; pp. 278. \$1.00 net.

It is very evident that to the mind of the author the Book of God's Providence is none other than the book of life, and that too of every life, however obscure. In more than sixty brief chapters incidents are related, drawn in most instances from the usual walks of daily experience but showing how the most commonplace events are dignified by the belief that they are under the control of a divine hand, and form important parts in a plan of infinite love and grace. The very simplicity of the narratives emphasizes the wisdom of a child-like trust in the unfailing care and providence of God.

Princeton.

CHARLES R. ERDMAN.

Crumbs. By C. M. ZORN. St. Louis, Mo.: Concordia Publishing House. Cloth, 12mo; pp. 436. \$1.00, postpaid.

This is a book of short devotions for every day of the year. It has been rewritten in English from the German original which was published under the similar title of *Brosamlein*. The "devotions" follow the calendar of the church year; each one consists of a meditation upon a selected portion of Scripture followed by a brief prayer; they are divided into three main parts, the first "The Festival Season", the second "Catechism Lessons", the third "The Christian's Life and Death". They reflect the distinctive views of the church and the sacraments which are held by the branch of the Lutheran Church for the use of which they are specially intended, but would be found helpful as an aid to devotion by Christians of any denomination.

Princeton.

CHARLES R. ERDMAN.

Telepathy of the Celestial World. By HORACE C. STANTON, D.D., S.T.D. New York: Fleming H. Revell Company. Cloth, 8vo; pp. 473. \$1.50 net.

As stated on the title-page of this volume the purpose of the author is to show that "Psychic phenomena here are but foreshadowings of our transcendent faculties hereafter" and to prove by "evidences from psychology and Scripture that the celestials can instantaneously and freely communicate across distance infinitely great".

The reality of mental telepathy, the writer assumes as unquestionable, and attempts to substantiate his belief by a marvellous series of stories taken largely from the reports of the Society for Psychical Research. He accepts the truth of the sacred Scriptures, and as a devout believer

in evangelical Christianity, he seeks to illuminate the inspired revelation by the facts of science, and to enlarge the horizon of the Christian hope. In brief he aims to show "what Science and Scripture indicate about our transcendent psychical powers, privileges and possibilities in the future state".

To the author, telepathy includes the transmission of ideas, and feelings and motor impulses, not only between living human beings far separated in space, but between the Persons of the Godhead, between disembodied spirits, between God and men, between the living and dead. Such telepathic communication and the associated power of clairvoyance are supposed to explain many recorded mysteries of Scripture, even the appearance of Moses on the Mount of Transfiguration, and the visions of Christ by Stephen and by Saul. They are taken as assurances that in the future state our powers of telepathic intercourse will be illimitable even when far separated as we "range through all the iris-coloured systems astronomy reveals".

All this is intensely interesting if true; but many if not most modern psychologists deny the fundamental assumption of the book, and declare that the transference of thought without physical media is still unproven; and, even granting that such communication is possible between mortals in this present state, modern science is still less inclined to believe in communications from disembodied spirits, notwithstanding all that has been said by the authorities to which the writer refers. Least of all does Scripture seem to warrant any explicit affirmations as to the present activities of the blessed dead or as to their means of communication when clothed upon by their spiritual and immortal bodies. It may, however, be of help and inspiration to some inquiring minds to be assured that the unquestioned expansion of psychic powers will lie in part along the line which the word telepathy now suggests.

Princeton.

CHARLES R. ERDMAN.

"The Greatest of These". By ROBERT D. LAWTON, Professor of English in Lander College, Greenwood, South Carolina. Boston: Sherman, French & Company. Cloth, 12mo; pp. 90. \$1.00 net.

These essays reveal a high moral purpose, lofty ideals, and confident Christian faith. Their extreme brevity is suggested by the sub-title of the volume, "A Book of Five to Twenty Minute Essays". The thoughts move largely in the sphere of the familiar and obvious, but are stated tersely and with a certain poetic charm.

Princeton.

CHARLES R. ERDMAN.

The Teaching of the Lesson. By G. CAMPBELL MORGAN, D.D. Hodder and Stoughton. New York: George H. Doran Company. Cloth. 24mo; pp. 157. 25 cents.

This pocket commentary on the international Sunday-School Lessons, contains the full text for each week, followed by an explanation of

"the narrative" and a brief practical application of "the teaching". The comments are concise, clear, evangelical, spiritual, stimulating.

Princeton.

CHARLES R. ERDMAN.

The Supreme Need. By FRANCIS B. DENIO, Professor in Bangor Theological Seminary. New York: Fleming H. Revell Company. Cloth, 8vo; pp. 238. \$1.25.

There is no doubt that "the supreme need" of the church is that of a fuller manifestation of the presence and power of the Holy Spirit nor can there be any question that the earnest purpose of the writer is to secure, on the part of Christians, obedience to the command, "Be ye filled with the Spirit", which is described as "a duty, and not a counsel of perfection". If, however, there is a failure in achieving this purpose it may possibly be due to the emphasis which is laid by the author upon the Spirit in his cosmic relations, of which the New Testament has nothing to say, and because so little is made of the relation of the Holy Spirit to the divine, risen, glorified Christ, which appears to be the very essence of the New Testament teaching. The vital defect of the volume seems to lie in a failure to realize the significance of the supreme word: "He shall glorify me." In this connection, whatever the meaning of the author, the implications are most unfortunate in such a sentence as the following: "It must be remembered that Jesus Christ Himself was an Old Testament saint. He taught the Fatherhood of God, but . . . it is the ministration of the Holy Spirit since the days of Jesus which has brought men to an adequate conception of these truths".

The general teaching of the book is, however, sane, rational, and calculated to enlist the interest of modern thinkers. The design of the writer was not so much to present the Christian doctrine of the Holy Spirit, as to apply the doctrine to the Christian life. The practical purpose is therefore evidenced both in the themes selected and in their treatment throughout the various chapters of the book. Among these themes may be mentioned: "The Necessity of the Spirit for Effective Service", "The Necessity of the Holy Spirit for Leading a Christian Life", "The Spirit as Guide to the Truth", "The Natural Powers and the Fruits of the Spirit", "Conditions of Receiving the Spirit in One's Life", "Besetting Perils". The volume closes with an extended Bibliography.

Princeton.

CHARLES R. ERDMAN.

A Man's Reach. By CHARLES EDWARD LOCKE. New York: Eaton & Mains. Cloth, 12mo; pp. 278. \$1.00 net.

It is the familiar phrase of Browning's which furnishes the title for these studies: *A man's reach* should exceed his grasp, Or what's a heaven for?" In the successive chapters the author sets before us some of those ideals towards which we must strive if we are to attain that which is worthy in life and character. Among the titles of these chapters are the following: "Ideals and what they cost";

"Heroism in every-day life"; "The cure of doubt"; "Self-Mastery"; "Sympathy"; "Reverence"; "Appreciation"; "The Gospel of Rest and Health". While the chapters are not connected the ideal of self-forgetful service runs like a motif in music through all these studies in which the writer defines character as "the fine art of giving up". The discussions are illuminated by quotations from a wide field of literature, and are characterized by a joyful optimism, a kindly sympathy, and a confident Christian faith.

Princeton.

CHARLES R. ERDMAN.

Stewardship Among Baptists. By ALBERT L. VAIL. Philadelphia: American Baptist Publication Society. Cloth, 8vo; pp. 140. 50 cents net, postage extra.

This is a strictly denominational discussion of the great theme of Christian stewardship; but it contains much that is of interest and value to every follower of Christ, whatever his church affiliation may be.

Of the three chapters which comprise the volume, the first is "Historical", and brings in review what American Baptists have believed and practiced in the matter of benevolences, both in their support of missions and education, and in their advocacy of various percentage plans.

The second chapter is devoted to a discussion of "Tithing", more particularly in relation to its alleged Scriptural basis; and the author shows that while "giving" should be systematic, and on the basis of some flexible percentage, it is impossible to prove that the tithe is obligatory upon the Christian.

The most valuable section of the book for readers of all denominations is its last chapter in which are formulated the "New Testament Principles" of Christian Stewardship. These are first defined, then applied critically, and lastly applied constructively. They include (1) Totality: the Christian belongs to the Lord, and all that he has. (2) Personality: the man is more important than his money, and cannot substitute a gift for personal service. (3) Respectability. Personal equipment for the Lord's service is necessary and to be made in accordance with proper human standards. (4) Prosperity. Giving must not be inspired by the hope of financial reward, yet must be proportionate to financial ability. (5) System. This is the part of wisdom, although the supposed New Testament references are open to question. (6) Simplicity. All ostentation must be avoided. (7) Spontaneity. "God loves a cheerful giver". (8) Symmetry, or the spiritual growth of the giver. (9) Equality. All financial burdens should be equalized among associated Christian stewards.

As one reads the discussions of these principles, it becomes more and more evident that the New Testament contains a wide range of practical instructions relative to this problem which is of such vital importance to every follower of Christ.

Princeton.

CHARLES R. ERDMAN.

The Teaching of Christ. By G. CAMPBELL MORGAN, D.D., author of "The Crises of the Christ", "The Analyzed Bible", etc. Fleming H. Revell Company. 1913. 8vo; pp. vi, 333. \$1.50 net.

In this companion volume to *The Crises of the Christ*, Dr. Morgan sets forth the teaching of our Lord by grouping the material under three main heads: Personalities (God, Himself, the Spirit, Angels, Satan and Demons, Man); Sin and Salvation (Sin, Salvation, His Saving Mission, Human Responsibility, Sanctity); The Kingdom of God (The Fundamental Conception, Different Phases of the One Fact, The Existing Anarchy, The Redemptive Processes, The Crisis, An Individual Application). The treatment of the subject is well-proportioned and fairly comprehensive, and, like all the author's expository work, is marked by keen insight into the deeper meanings of familiar texts, by fresh, often strikingly original methods of handling related passages, and by an engaging simplicity and directness of style. The book will no doubt commend itself to many pastors and Bible students as a helpful guide for the systematic study of the teaching of Christ.

Princeton.

FREDERICK W. LOETSCHER.

The Church, the People, and the Age. Edited by ROBERT SCOTT and GEORGE WILLIAM GILMORE, Editors of *The Homiletic Review*. Analysis and Summary by CLARENCE AUGUSTINE BECKWITH, Professor of Systematic Theology, Chicago Theological Seminary. New York: Funk & Wagnalls Company. 1914. 8vo; pp. xxi, 571. \$3.00 net.

Convinced that "there appeared to be a widespread indifference to the claims of the Church", and that "there were many who might easily be numbered as having the interests of the Kingdom of God at heart yet were not enrolled members of the organized Church", the Editors of *The Homiletic Review* addressed a letter of inquiry to "leaders of thought in Europe and America to ascertain their views concerning the indifference of a considerable number to the organized Church and also as to the basis and direction for a fundamental theology of the Church for the age in which we live". The questioners evidently supposed that "the great majority of people" are asked, when they would unite themselves to some church, "to subscribe to statements that deal with debated and controversial questions". The contributors were therefore invited to express themselves with special reference to Abraham Lincoln's dictum on this subject: "I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself', that Church I will join with all my heart and all my soul".

Responses were received from some one hundred and five men of light and leading in the fields of religion, theology, science, philosophy and literature. The Editors have arranged these contributions in three groups. "Occasionally", as we can readily believe, they came across "a manuscript that was difficult to classify." For alike in form and in content the answers present a baffling array of divergencies. According to their own interpretation of their letter, the Editors submitted a double question. Many of their correspondents, however, took up only one half of the problem; some found three, others even four, chief inquiries, while a considerable number said their say without regard to the specific form of the circular.

Some of the articles contain suggested formulas, either for credal purposes or for admission to church membership. These statements are gathered together on pages 547 to 552. They are preceded (pp. 531-546) by a series of "Established Forms for Reception of Members", which is fairly representative of the methods in use in our various Protestant Churches. To show the "importance that the theologians of an era now gone put upon formulated statements", the "Oecumenical Creeds" are set forth and likewise some of the salient data concerning the post-Reformation symbols (511-530).

We have sampled various specimens in the three groups of contributions. One thing is clear: there are about as many diagnoses of the patient's condition as there are specialists called in for consultation in regard to his confessedly desperate plight. The differences of opinion have made it quite impossible for Dr. Beckwith to do justice to them all in his twenty-five page "Analysis and Summary". As was to be expected, Lincoln's famous declaration is anything but a unifying principle for our Protestant Churches. The statements in regard to it vary all the way from unqualified approval to total rejection. It goes without saying that all who are interested in the problems of the Church of to-day will find something to their taste in these pages, while probably no one article states the points at issue in a way to satisfy all readers.

An attractive feature of the volume are the ninety portraits in nine full-page groups.

Princeton.

FREDERICK W. LOETSCHER.

What must the Church do to be Saved? By P. MARION SIMMS.

Fleming H. Revell Company. 12mo, cloth. \$1.50 net.

This may be called an impassioned plea for church unity; somewhat too impassioned to be persuasive. The headings of the chapters give some idea of the point of view and method of discussion:

I. The Unchristian Divisions

II. The Appalling Situation of the Country Church

III. The Absurdity of Creed Subscription

IV. The Abuse of Ecclesiastical Authority

These are fair samples. Under these general heads are many subdivisions equally pessimistic and censorious; for example, Present Divi-

sions Indefensible, The Utter Failure of Denominationalism, The Impracticability of Discipline in Matters of Morals, Some Evils of Heresy Trials, The Want of Liberty of Expression. These themes are discussed in the same spirit as their titles indicate. The author fairly runs amuck and strikes hard blows at pretty much everything in sight, from creed subscription to the Sunday School. The course of study required in theological seminaries is particularly unsatisfactory to him. All this is to be reformed and perfected by the organic union of all Protestant churches.

We fail to see just how church union is going to effect any of these reforms, and should be very sorry if some of them were effected. We are glad that we cannot assent to the picture he draws as a correct likeness of the church. But we cordially assent to his main proposition that the union of Protestantism is a consummation devoutly to be wished. It would be worth a great deal, but still it is possible to purchase even a very good thing at too high a price.

Easton, Pa.

S. A. MARTIN.

The Life Efficient. By GEORGE A. MILLER. Methodist Book Concern. 12mo, pp. 250, cloth. \$1.00 net.

A volume of pleasant essays on religious themes.

Easton, Pa.

S. A. MARTIN.

Plain Thoughts on Faith and Life. By WELLESLEY P. CODDINGTON. Methodist Book Concern, 12mo, cloth. \$1.00 net.

This is one of that useful class of books that refresh and quicken our zeal and hope. It is a collection of good, bright, helpful thought on practical religion. It is cheerful and cheering, a book to be commended to the members of your church—especially to thoughtful young people.

Easton, Pa.

S. A. MARTIN.

Sermons of a New Englander. By REV. OSCAR BISSELL. Privately printed.

This little volume contains five sermons of sturdy Evangelical Christianity forcefully preached. It is the fitting memorial of a devoted and efficient ministry. Edited and published by Mr. William Bissell.

Easton, Pa.

S. A. MARTIN.

A Onesided Biography, Containing the Story of My Intellectual Life. By OSCAR KUHN. Methodist Book Concern. 12mo, cloth, pp. 236. \$1.00 net.

This is a pleasant volume of reminiscences of a scholar. It is composed chiefly of his judgments on books and reading, based on the influence they exerted on his life and thought. The chapter on Poetry and Poets is particularly good.

Easton, Pa.

S. A. MARTIN.

Bonheur et Mariage. Troisième édition revue. Par FRANK THOMAS, Genève. J. H. Jeheber, Libraire-Editeur, 28, rue de Marché. Pp. 110. Fr. 1.50.

La Souffrance. ditto. Pp. 101. Fr. 1.50.

These two little books, attractively written and beautifully printed, contain much wholesome instruction. The first treats of two topics: "Happiness in the Family" and "Marriage". While the author has, primarily, French social manners and customs in view (as for instance, that the marriage is "arranged" not by the contracting pair themselves) the American reader cannot fail to be interested and instructed by the arguments for improvement offered and the conclusions reached. The second asks two questions, "Does suffering come from God?" and "If not, then whence does it come?" and concludes with the exposition of "The victory over and by means of suffering". The closing words are worth quoting, "L'exemple de Jésus amené à la perfection par les choses qu'il a souffertes est de nature à nous calmer dans la souffrance, puis à nous conduire à l'abdication de notre être devant Dieu, pour que nous devenions vainqueurs par lui, puis parfaits comme lui".

Lincoln University, Pa.

GEORGE JOHNSON.

The Standard of Pitch in Religion. By THOMAS A. SMOOT. New York and London: Funk and Wagnalls. June 1914. \$1.00 net.

Mr. Smoot has not been able to carry the reader through with a zest, not that the material is not good in the main, not that the subject is not a splendid one, but in the hands of our author it does not have sufficient momentum because the matter does not crystalize about the subject. The subject is taken from the mechanics of music and adopted for the purpose of organizing morality and religion. Jesus is accepted as "the norm of human life, the fundamental tone for all moral conduct, the standard of pitch for all time and for all men, as pertains to morality and religion" (11). The point of greatest defect is found not in the method nor in the material so much as in inability in keen analysis. Our author takes Jesus as "the standard of pitch of all activities among men" but fails to strike the key note of the standard of Jesus and so never gets quite out into the clear. The real philosophy of life as presented in the book (see the last chapter) is self-realization which means self-ruination when pursued as an end. Here is where a bit of insight into the life and teaching of Jesus would have helped tremendously.

The assumption upon which the book proceeds is that life—even the life of the universe—is a great harmony wherein are myriads of temperaments or voices (see publisher's note). These are to be attuned so there shall be no discords. It is a case of gathering up the stray tones and retuning. As to the method the basal assumption seems to be that every one has a genius for one particular thing. In this there is much truth though put too strongly. The inference that there is no special fitness nor adaptability for any other particular thing has recently been disproved by a series of experiments in a western

university. Aside from the defects indicated there are those common to an overworked illustration for this is what the book is. For instance, taking one of the author's illustrations, let us ask how shall we establish orphans' homes enough that all the unlikely women, who might find their "fundamental" in kissing away orphans' tears, may find orphans' homes in which to organize and develop their lives? Our author seems to realize, in part at least, that ministry is the method, but he seems to have missed the value of motive—to have failed to distinguish between morality and religion. In page 20 when the phrase "whosoever loseth his life for my sake" is quoted it is interpreted to mean "for the sake of the Great Mind of the universe". Thus when there was a fine chance to get on the right track as far as motive is concerned, we discover that our author has not only missed the standard of Jesus but that something of the person of Jesus has escaped him, and before we reach the end of the chapter we see that his religious psychology is inverted. An intellectual activity is indicated which is suggestive of the frantic gyrations of Mrs. Jane Lane's Maria in "According to Maria". We cannot see that "all thought is literally governed by the fundamental note, religion" (22), which makes religion coëxtensive with mental action. To think in terms of Being (Christ) (21) may make the Christian mighty, but it is not quite clear that it "caused him to become re-born" (21). Here we see as on so many pages a lack of distinction between fine Christian ideals, processes and possibilities, and the initial religious experience. In the chapter "As a Man Thinketh", wherein it is sought to define the author's type of idealism, though he confesses himself a dualist, we read (68) "He is what he thinketh, for there is really no more to him", and a bit farther on instead of accepting Descartes' "thinking" as an evidence of being thinking is regarded as causal. The "fusion" of the spirit of man with the spirit of God (158) is confusing.

There is much fine material in the book and the purpose of the author throughout is commendable; the chapter subjects are well chosen marking a steady development and the work in some of the chapters is splendid. Though the book is greatly over wrought, due to undue expansion of the real message, it is full of meditative and sermonic suggestiveness. The reviewer wishes the writer had not worn the thought to a "frazzle" in so many places.

Princeton.

CHARLES MCKEE CANTRALL.

The Christian Reconstruction of Modern Life. By CHARLES HENRY DICKINSON. New York: The Macmillan Co. 1913. Pp. 316. \$1.50.

This is a disappointing book from whatever angle it may be viewed. It misinterprets history and maligns Christianity. The most extreme adverse criticism of the New Testament is accepted. The Biblical interpretations are often fanciful. A certain type of idealism is constant throughout the book. The treatment leaves nothing "Christian"

in Christianity and nothing of fixed value in history. The "Reconstructions" are not "Christian" and the activities of "Modern Life" whether professedly "Christian" or non-Christian are scarcely noticed.

Jesus is of consequence largely because "He discovered the individual soul" (p. 296). The fact of the life of Jesus, "His historic humanity" (p. 222), and the manner of His death are accepted as historic, but aside from these the intelligent layman, unless he has kept abreast of critical discussion, will find little else familiar. A few references dealing with Jesus and His work will suffice. As to His office work we read "The Jewish Messianic consciousness was forced upon Jesus" (272), but we are left without guidance in making the necessary inference that either He must have been duped or consciously have become an impostor. The necessity of the inference is ignored. As an object of faith Jesus is worthy only in the social aspect. "Faith in Jesus sinks to an empty sentiment, a hollow phrase, an extraneous and irrational condition of salvation, except when Jesus is received as the consummate power of social manhood" (p. 308). Mr. Dickinson's ultimate phrasing of the message of Jesus is "Jesus' personal-social Gospel" (p. 300). "Jesus is the social man and the central energy of the social redemption of the social God" (p. 291).

The real basis of our author's thinking about Jesus in our relation to Him is that of "Example". After attempting to eliminate some of the elements connoted by the word "example" he declares that any "earnest approach to Jesus ends by entering His vitalizing power". Then follows what may be regarded at once as his definition of the "Example" of Jesus and the process by which the energy of Jesus is transferred and transforms. "When my worship of a noble soul's example becomes aware that all he does and attains is his toil and strife; when into that interminable struggle of his I am taken; when the powers of his overcoming become mine, that I may overcome, and my life which I had fondly thought might externally resemble his, flowers from his into forms like his, but power to transform that which I, in my different time and place, must subdue, then I begin to see how Jesus may be source and center of the supreme task for myself and for all men" (p. 220-221).

The purpose of the book is said to be "the spiritualizing of the social Gospel" and presumably it is written in "words not too hard" (preface). The reviewer feels there has been failure in both particulars. Surely the subject may be treated in more readable language. Lack of perspicuity mars nearly every page. Doctor Moulton of Chicago University gives a series of lectures dealing with the same material with which our author starts—Aryan culture and Semitic religious influence—which are illuminating and inspiring. This book suffers in contrast.

Princeton.

CHARLES MCKEE CANTRALL.

The Inside of the Cup Examined. By REV. CHARLES C. COOK. New York: Charles C. Cook, 150 Nassau St. Pamp., pp. 12.

This is a searching and severe but not unjust arraignment of a book which has been widely read and has done much harm. Its chief service is in pointing the difference between Christianity as Winston Churchill understands it and Christianity as the New Testament portrays it and the Holy Spirit produces it.

Princeton.

WILLIAM BRENTON GREENE, JR.

The President and the "Pan-American" Political Thanksgiving Mass.

By PROF. W. RUSSELL COLLINS, D.D. New York, N. Y.: Charles C. Cook, 150 Nassau St. Pamp., pp. 16.

The reviewer would be glad to see this pamphlet distributed throughout our land. Its criticism is both as informing and as just as it is severe, and it is high time that our whole people were aroused to the intrigues of Romanism against our free institutions.

Princeton.

WILLIAM BRENTON GREENE, JR.

GENERAL LITERATURE

The New Map of Europe (1911-1914). The story of the recent European Diplomatic Crises and Wars, and of Europe's present Catastrophe. By HERBERT ADAMS GIBBONS, Ph.D., author of *The Foundation of the Ottoman Empire*. New York: The Century Company. 1914. Pp. xi, 412.

The title quite accurately sets forth the purpose and defines the scope of Dr. Gibbons' work. He passes in review the salient political and diplomatic activities, especially during the last few years, of the European Powers now engaged in war as Allies or Enemies; and he does this with a view to aiding his readers in their struggles to form intelligent opinions as to the war's causes, occasion and possible or probable results. These results give to the book the title, "A new map of Europe". What Dr. Gibbons has to say on this difficult and complex subject is distributed into twenty-one chapters with the following headings: 1. Germany in Alsace and Lorraine, 2. The *Weltpolitik* of Germany, 3. The *Bagdadbahn*, 4. Algeciras and Agadir, 5. The Passing of Persia, 6. The Partitioners and their Poles, 7. Italia Irredenta, 8. The Danube and the Dardanelles, 9. Austria-Hungary and her South Slavs, 10. Racial Rivalries in Macedonia, 11. The Young Turk régime in the Ottoman Empire, 12. Crete and European Diplomacy, 13. The War between Italy and Turkey, 14. The War between the Balkan States and Turkey, 15. The Rupture between the [Balkan] Allies, 16. The War between the Balkan Allies, 17. The Treaty of Bukarest, 18. The Albanian Fiasco, 19. The Austro-Hungarian Ultimatum to Serbia, 20. Germany forces War upon Russia and France, 21. Great Britain enters the War.

This programme certainly betrays no lack in either ambition or

variety. But so far as I am capable of judging his work, Dr. Gibbons has carried through his programme with marked ability, large and special knowledge and candor, in a temper more nearly judicial than that exhibited by the most of us when discussing the war, has fused his separate and differing details into a real literary unity, and so has produced a most timely and informing, and, to the present writer, at least, exceptionally interesting volume. So far as the war's causes are the ambitions, intrigues, contracts, quarrels, and compromises issuing out of the interests whether common or conflicting of the great and the small European Powers in relation especially to the East of Europe and the West of Asia, this book is by far the most nearly satisfactory explanation and the most interesting story of the genesis of the war, I have read.

Princeton.

JOHN DEWITT.

Initiation into Literature. By EMILE FAGUET. New York and London: G. P. Putnam's Sons.

Readers of the author's interesting volume "Initiation Into Philosophy" will readily understand the primary purpose of the book before us, "to show the way" as the author states in his Preface "to the beginner . . . to excite his initial curiosity". Inasmuch, moreover, as the history of literature and the history of philosophy touch one another at many points, the study of the one, initial or progressive, involves in a true sense the study of the other.

Beginning with the literature of India, of Palestine, Greece and Rome, he passes on to that of the Middle Ages, as expressed in France, England, Germany, Italy, Spain and Portugal. Extending his survey through the sixteenth and succeeding centuries in these respective countries, he concludes his study with an examination of Slavonic Letters as illustrated in Russia and Poland. Evidently it is no part of the author's purpose to give his readers anything like an introspective and exhaustive presentation of literature, but rather so to sketch in rapid, historical outline, the salient features of the world's authorship as to awaken the student's interest and induce him to pursue the study on more intensive and critical lines. In this specific purpose he has succeeded and the volume finds its fitting place among what are now called, *Introductions to Literature*, after which the reader is left to himself to pass from a merely formal acquaintance with authors to a personal and intimate companionship.

In so far as English Literature is concerned, the author begins his survey in Old and Middle English days, and passes down by regular historical sequence to Shakespeare, Milton, Pope, Swift, Byron, Macaulay and Carlyle on to the borders of the present era. The material especially prepared for the English edition enhances the value of the volume.

Though the English translation is well executed, students familiar with French will find it advisable to read it in the original.

The contents are so condensed and so clearly arranged that the book

might be used to advantage as a literary manual in our secondary schools, preparing the way for a more advanced study of literature as pursued in our colleges and universities.

Princeton.

T. W. HUNT.

The Question of Alcohol. By EDWARD HUNTINGTON WILLIAMS, M.D., formerly Associate Professor of Pathology, State University of Iowa, and Assistant Physician in the New York State Hospital Service; Author of "The Walled City", "Increasing Your Mental Efficiency", etc., and Joint Author of "The Wonders of Science in Modern Life". New York: The Goodhue Company. 1914. 8vo, pp. viii, 121.

"The papers presented in this book are the result of an investigation undertaken for the *Medical Record*." They cover the following subjects. "The Drug Habit Menace", "Temperance Instruction in Public Schools and its Results", "Liquor Legislation and Insanity", "The Liquor Question in Medicine", and "What shall we do about it?"

The aim of all these papers is to point out "the evils that have been accentuated by ill-advised temperance propaganda"; and the measures of reform suggested will, the reviewer believes, commend themselves to the large number of persons who do not make the mistake of confounding temperance with prohibition. We regret that the writer has fallen into the mistake of so many physicians of regarding drunkenness as a disease only. It is a disease, but it is a sinful disease; and while it should be treated as a disease, such treatment must involve dependence on the grace of God.

Princeton.

WILLIAM BRENTON GREENE, JR.

Series xxxii. No. 3. Johns Hopkins University Studies in Historical and Political Science under the Direction of the Departments of History, Political Economy, and Political Science. *Colonial Trade of Maryland 1689-1715.* By MARGARET SHOVE MORRIS, Ph.D., Associate Professor of History, Mount Holyoke College. Baltimore: The Johns Hopkins Press. 1914. Pamp.; pp. viii, 157.

This is an exhaustive and interesting presentation, fully up to the high standard of these series.

Princeton.

WILLIAM BRENTON GREENE, JR.

The People's Law. By WILLIAM JENNINGS BRYAN. New York and London: Funk & Wagnall's Company. 1914. 8vo, pp. 64.

"The People's Law is an address that was delivered by invitation before the Constitutional Convention at Columbus, Ohio, on March 12, 1912." It is written in Mr. Bryan's well known clear and vigorous style. A stronger presentation of the "People's Law" can scarcely be conceived; and yet, after reading it carefully, the reviewer is constrained to ask, Is this representative government?

Princeton.

WILLIAM BRENTON GREENE, JR.

PERIODICAL LITERATURE

American Journal of Theology, Chicago, October: RUDOLPH KNOPP, Paul and Hellenism; GERALD B. SMITH, The Christ of Faith and the Jesus of History; EDWIN D. HARDIN, Nietzsche's Service to Christianity; DOUGLAS C. MACINTOSH, The New Christianity and World-Conversion (concluded); ERNEST D. BURTON, Spirit, Soul, and Flesh in Greek Writers from Epicurus to Arius Didymus.

Bibliotheca Sacra, Oberlin, October: G. FREDERICK WRIGHT, Present Aspects of the Relations between Science and Revelation; CHARLES W. SUPER, Should a Teacher also be an Investigator?; A. A. BERLE, The Colorado Mine War; GEO. W. HAZELTON, The Book of Job—Who Wrote it?; FRANK FOX, Law and Gospel of Giving; HAROLD M. WIENER, Historical Criticism of Pentateuch; WILLIAM H. SPENCE and KARL F. GEISER, The Clergyman in Politics; ED. KOENIG, Modern Pentateuchal Criticism.

Church Quarterly Review, London, October: ARTHUR C. HEADLAM, Nature Miracles and the Virgin Birth; C. E. GRIFFINHOOF, Benjamin Webb and St. Andrews, Wells Street; FREDERICK KENYON, Von Soden's edition of the New Testament; H. A. STRONG, Religion Juventutis; C. R. NORCOCK, St. Gaudentius of Brescia; H. D. OAKELEY, German Thought; The Real Conflict; H. H. HENSON, Christianity and the War; F. B. JEVONS, Magic and Religion; The Outbreak of War.

Constructive Quarterly, New York, December: FREDERICK VON HÜGEL, Specific Genius and Capacities of Christianity Studied in Connection with Works of Prof. Ernst Troelstch; SHAILER MATHEWS, Generic Christianity; H. T. OBBINK, Personal Faith; FRIEDRICH LOOFS, Lutheranism and Mysticism; EDWARD A. PACE, Philosophy and Belief; D. M. KAY, Value of Old Testament to the Church; ADOLPH DEISSMANN, International and Interdenominational Research of the New Testament; BISHOP GUERRY, Progress a Permanent Element in Religion; EDWARD T. DEVINE, Social Work in America; H. SYMONDS, War and the Need of a Higher Nationalism; EUGÈNE TAVERNIER, Independent Teaching in France; BISHOP LAWRENCE, Religious Liberty and Religious Education; MONSIGNOR BONOMELLI, Late Bishop of Cremona's Last Letter to this Journal; BOYD CARPENTER, John Tauler.

East & West, London, October: E. W. G. MASTERMAN, The Anglican Bishopric in Jerusalem: its History and Possibilities; BISHOP GIBSON, The South African Church and the Church at Home; A. C. MOULE, Failure of Early Christian Missions to China; C. F. ANDREWS, Race within the Church; G. CURRIE MARTIN, Study of the History of Missions—Its Value and Method; J. ROSCOE, The Native Pastorate and Lay-agency in Uganda; J. HEYWOOD HORSBURGH, The Plain Man and Foreign Missions; C. W. FARQUHAR, Black and White in the Church.

Expositor, London, October: B. W. BACON, Will the Son of Man find Faith on the Earth?; B. D. EERDMANS, Pharisees and Sadducees; H. R. MACKINTOSH, Studies in Christian Eschatology. 9 The Life Everlasting; JOHN A. HUTTON, Sense of Sin in Great Literature. 4 Re-

demption of our Solitude; J. A. S. WILSON, Jerusalem Visits of Jesus; ALEX. SOUTER, Freer MS. of the Gospels; A. E. GARVIE, Notes on the Fourth Gospel. The Arrest, Trials and Crucifixion; JAMES MOFFATT, Literary Illustrations of Book of Ecclesiastes. *The Same*, November; JAMES STALKER, Religion of our Classics and the Classics of our Religion; B. W. BACON, The Christ-Party at Corinth; DOUGLAS S. SHARP, Resemblances between the Discourses of Epictetus and the New Testament; JOHN A. HUTTON, Sense of Sin in Great Literature. 5 Here and There; A. E. GARVIE, Notes on the Fourth Gospel. The Resurrection—the Appendix; MAURICE JONES, Integrity of the Epistle to the Philippians; JAMES MOFFATT, Literary Illustrations of Philippians.

Expository Times, Edinburgh, October; J. G. JAMES, Theology of Paul and Teaching of Jesus; W. T. WHITLEY, Fulfilment of the Law; A. H. SAYCE, Recent Biblical Archaeology; MARGARET D. GIBSON, Arabic Christian Literature; G. A. FRANK KNIGHT, Illustrations of Spiritual Truths from Gibbon's 'Decline and Fall.' *The Same*, November: R. H. CHARLES, Solution of Chief Difficulties in Revelation 20-22; MARGARET D. GIBSON, Arabic Christian Literature; A. D. MARTIN, Book of Job; JOHN R. LEGGE, Place of Prayer in the Christian Life; A. H. SAYCE, Recent Biblical Archaeology.

Harvard Theological Review, Cambridge, October: FRANCIS G. PEABODY, Mysticism and Modern Life; WARNER FITE, Motive of Individualism in Religion; ROBERT A. WOODS, Drunkenness; EDWARD S. DROWN, Growth of the Incarnation; WILLIAM LAWRENCE, Pensions for the Clergy; BENJAMIN B. WARFIELD, Essence of Christianity and the Cross of Christ.

Hindustan Review, Allahabad, Oct.-Nov.; W. A. COURTNEY, Deeper Causes of the Great War; FREDERIC HARRISON's Prophecy about the European War; E. H. M. WALLER, Meeting of the East and West in First Century, A. D.; N. SUBRAMANIA AYYER, Caste and the Coming Social Ideal; R. KRISHNA SWAMI, Literary Excellence and Political Well-being; S. SATYAMURTI, Our Outlook in Life; K. M. MUNSHI, Where the Spirits Meet; HIRA LAL CHAUDHRI, The Hindu Temples; RAKHAL RAJ DE, A Serious Problem; Indians and the War.

International Journal of Ethics, Concord, October: ROSCOE POUND, Feudal Principle in Modern Law; JOHN DEWEY, Nature and Reason in Law; H. O. MEREDITH, Class Distinctions; C. G. SHAW, Emerson the Nihilist; E. S. P. HAYNES, Divorce and Morality; Second Conference on Legal and Social Philosophy.

Interpreter, London, October: Our Prayers in War; S. C. CARPENTER, Tempore Belli; W. EMERY BARNES, Prayer in Time of War; CANON KENNETT, Satan; ALFRED E. GARVIE, The Fall and Original Sin; J. E. SYMES, Q. or Q's; A. G. JAYNE, Book of Esther; JAMES B. GRANT, Rabbi Jesus-Jesus Anarchist; J. E. H. THOMPSON, Did Jesus Speak Greek or Aramaic?; J. B. GARDINER, Beside the Still Waters; A. T. BURBRIDGE, Autobiographic Element in the Psalms.

Irish Theological Quarterly, Dublin, October: JAMES MCCAFFREY, Pontificate of Pius X; J. KELLEHER, Market Prices; HUGH POPE,

Jerome's Latin Text of Paul's Epistles; STEPHEN J. BROWN, The Realization of God.

Jewish Quarterly Review, Philadelphia, October: MAYER SULZBERGER, Ancient Hebrew Law of Homicide; SAMUEL SCHULMAN, Chamberlain's 'Foundations of the Nineteenth Century' and the Claims of Judaism; M. H. SEGAL, Studies in the Book of Samuel; J. N. EPSTEIN, Notes on Post-Talmudic-Aramaic Lexicography.

Journal of Theological Studies, London, October: E. VON DOBSCHUTZ, A Collection of Old Latin Bible Quotations—Somnium Neronis; MARTIN RULE, Queen of Sheba's 'Gelasian Sacramentary.' IV; C. H. TURNER, Notes on the *Apostolic Constitutions*. I The Compiler an Arian; F. C. BURKITT, Psalm of Habakkuk; F. H. COLSON, Triangular Numbers in the New Testament; J. W. HUNKIN, Testaments of the Twelve Patriarchs; R. L. POOLE, Monastic Star Time Table of the Eleventh Century.

London Quarterly Review, London, October: W. T. DAVISON, Dante as a Spiritual Teacher; JOHN MASSON, A May Morning in the Louvre; SAINT NIHAL SINGH, The Panama Canal: Its Importance and Possibilities; ALFRED E. GARVIE, Evangelical Presentation of Christianity; SAIDÉE KIRTLAN, Irish Poets and Poetry; W. H. GRIFFITH THOMAS, The Christian Ministry; T. H. S. ESCOTT, The Home and the School; JOHN TELFORD, A Fine English Gentleman.

Lutheran Church Review, Philadelphia, October: H. OFFERMAN, Von Soden's Text of the New Testament; H. E. JACOBS, Constructive Principle of Theology; J. W. EARLY, Autobiography of Henry Melchior Muhlenberg; PAUL Z. STRODACH, Meditation for Pastor's Week, 1914; G. H. TRABERT, The Great Reformation: Its Historical Significance; ALBERT T. W. STEINHAUSER, Luther's Correspondence; WALTER KRUMWIEDE, Martin Luther and his Doctrine of Predestination; THEODORE E. SCHMAUK, Ineffective Lutheranism; PAUL H. HEISY, Philosophy of Rudolph Eucken; P. M. MAGNUSSON, Place of the Denominational College in Our Educational System.

Lutheran Quarterly, Gettysburg, October: W. H. WYNN, Bergson, Sage of the Age; A. W. HILDEBRANDT, The Luther Family at Breklum; LUTHER DE YOE, Harvey W. McKnight; FELICIAN FRITZLER, Evangelical Congregations of the Russian Empire; U. A. HANKEY, Third Gospel in Lent; CHARLES W. SUPER, The Jew in History; PAUL H. HEISEY, The Lutheran Church and the Rural Problem.

Methodist Review, New York, November-December: A. C. ARMSTRONG, Philosophy of Bergson; S. G. AYRES, Sarah F. Adams—one of the Early Friends of Browning; A. J. LOCKHART, Phases of Robert Burns; WALTER H. SMITH, Manhood Winning an Apocalypse; H. E. WARK, Influence of Foreign Missions on Theology, or the New Catholicity; E. W. BOWEN, Walter Baghot, A Literary Banker; A. E. DAY, Björnsterne Björnson; A. W. CRAWFORD, Andrea del Sarto and His Wife; MARY B. HOUSEL, The Magic Melody.

Methodist Review Quarterly, Nashville, October: P. T. FORSYTH, Regeneration, Creation, and Miracle; T. H. LEWIS, Methodist Union:

Why not and Why; HENRY W. CLARK, The Strength and Weakness of Eucken's Philosophy; WATSON B. DUNCAN, Church Union the Hope of Christianity; JAMES C. BAKER, The Church and the State University; LYNN H. HOUGH, The Quest for Wonder; J. C. GRANBERY, Primacy of Life; W. Y. BELL, Mohammed and Mohammedanism; OWEN R. LOVEJOY, Child Labor and the Church; ARCH C. CREE, The New Day in the Rural Life of the South; JAMES A. BURROW, "A Question of Orders"; CHARLES ZUEBLIN, Women with "No Occupation."

Monist, Chicago, October: RICHARD GARBE, Buddhist Influence of the Gospels; ARTHUR S. WHITE, Unity of World-Conception; PHILIP E. B. JOURDAIN, Principles of Mechanics with Newton from 1679 to 1687; DAISSETZ T. SUZUKI, Development of Mahayana Buddhism; BERTRAND RUSSELL, Definitions and Methodological Principles in Theory of Knowledge; HUGO DE VRIES, Probable Origin of Oenothera Lamarckiana Ser.; WILLIAM B. SMITH, Latest Lights and Shadows on the Jesus-Question.

Reformed Church Review, Lancaster, October: A LANG, Present State of Theological Thought in Germany; A. LANG, Calvinism in Present-Day Germany; A. LANG, Discourse at the Three Hundred and Fiftieth Anniversary of the Heidelberg Catechism at Lancaster, May 13, 1914; A LANG, Religious and Theological Character of the Heidelberg Catechism; W. HADORN, Influence of the Heidelberg Catechism on the Religious and Church Life and Piety of the People of Bern; JAMES I. GOOD, "What Mean Ye by These Stones?"; C. E. CREITZ, The Pastor and the Catechumen; A. S. ZERBE, Is Reconstruction of Christian (Reformed Church) Doctrine, a Present Possibility?; GEORGE W. RICHARDS, Necessity of Theological Reconstruction.

Review and Expositor, Louisville, October: J. E. WALTER, Morality and Religion; G. KITTEL, Influence of Christian Water-Baptism according to the New Testament; W. W. EVERTS, Rise and Spread of Socinianism; E. Y. MULLINS, Practical Value of Poetry; W. W. EVERTS, Men and Books; C. S. GARDINER, Psychology of Belief.

Union Seminary Magazine, Richmond, October: R. C. REED, The General Assembly; ANDREW W. BLACKWOOD, Social Message of Micah; PARKE P. FLOURNOY, Present Trend of Old Testament Criticism; H. B. SEARIGHT, The Old is Better; CHARLES W. SOMMERVILLE, John Reuchlin and the Reciprocal Influence of Hebrew Study on the Reformation; HOMER McMILLAN, Home Missions and Immigration.

Yale Review, New Haven, October: ROBERT BROWNING, Two Unpublished Poems; BLISS PERRY, The American Reviewer; WILLIAM H. TAFT, Power of the President; JOHN BURROUGHS, Life as the Scientist Sees It; GEORGE MCANENY, Municipal Citizenship; HUGH WALKER, Enigma of Genius; CHARLTON M. LEWIS, Francis Thompson; HENRY S. CANBY, Teaching English; ELIOTT P. FROST, Habit Formation and Reformation; EDWIN PEARS, The Future of Turkey

Bilychnis, Roma, Novembre. T. NEAL, Maine De Biran; GIOVANNI COSTA, Mitra e Diocleziano; UGO JANNI, Le varie dottrine circa l'Es-senza della Religiosità; ROLAND G. SAWYER, La sociologia di Gesù;

L. RAGAZ, Cristianesimo e patria; J. DEJARNAC, Per la lettura dei Salmi; per l'Unione delle Chiese cristiane. Schiarimente; P. GHIGNONI, Replica.

La Ciencia Tomista, Madrid, Noviembre-Diciembre: FRANCISCO MARIN-SOLÁ, La homogeneidad de la doctrina católica; NORBERTO DEL PRADO, Escota y Santo Tomás; E. COLUNGA, Intelectualistas y místicos en la Teología española del siglo XVI; J. G. ARINTERO, Cuestiones místicas.

Gereformeerde Theologisch Tijdschrift, Heusden, November: A. G. HONIG, Schleiermacher's worseling voor de Nationale herleving van Pruisen; D. J. VAN KATWIJK, Exegetica; F. W. GROSHEIDE, Het tekst-kritisch systeem van H. von Soden, III.

Revue de Théologie et des Questions Religieuses, Montauban; Juillet-Septembre; J. ALFRED PORRET, Le Christ, d'après Jésus; CH. BRUSTON, Sagesse, Justice et Sanctification et Redemption (?); HENRI BOIS, La Sociologie et l'Obligation; CH. BRUSTON, Fantaisies exégétiques et critiques.

Zeitschrift für katholische Theologie, Innsbruck, XXXVIII, 4: MICHAEL HOFMANN, Papst Pius X; ANDREAS EBERHARTER, Die neueren Hypothesen über die hebräischen Patriarchen Abraham, Isaak u. Jakob; KARL SIX, Die Gottesbeweise Descartes' in der Kritik seiner Zeitgenossen; AUGUSTUS ARNDT, Die Sekten der russischen Kirche, II.

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